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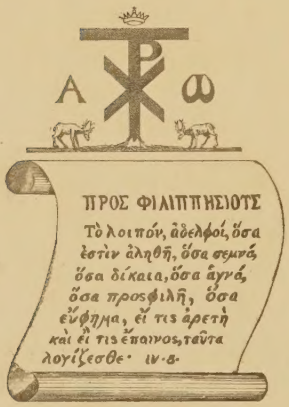

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DOCUMENTARY ANNALS

OF THE

REFORMED CHURCH OF ENGLAND.

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DOCUMENTARY ANNALS

OF THE

REFORMED CHURCH OF ENGLAND;

BEING

A COLLECTION

OF

INJUNCTIONS, DECLARATIONS, ORDERS, ARTICLES OF INQUIRY, &c.

FROM

THE YEAR 1546 TO THE YEAR 1716;

WITH NOTES HISTORICAL AND EXPLANATORY,

BY

EDWARD CARDWELL, D.D.

PRINCIPAL OF ST. ALBAN'S HALL.

A NEW EDITION IN TWO VOLUMES.

VOL. I.

OXFORD:

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PREFACE.

THE laws and orders issued for the government of the reformed Church of England, and possessing authority to bind its members, may be arranged under the three heads of legislative, synodical, and mandatory; the first consisting of acts of parliament, the second of decrees of synods confirmed by the sovereign, and the third of royal mandates[a]. It is evident that in all these cases the assent of the sovereign is indispensable: and in the language of law as well as of prerogative, the royal pleasure has been considered as the source of all church authority; and the different bodies that took part with the Crown in the enactment of

[a] This statement is consistent with the celebrated judgment of lord Hardwicke, in which it was ruled, that the canons of 1603, not having been confirmed by parliament, do not proprio vigore bind the laity. (2 Atkyns' Rep. 650). For synodical and mandatory acts, in matters ecclesiastical, though they cannot be enforced in all cases proprio vigore in courts of law, are still binding on every member of the church, as such, in foro conscientiæ. See Synodalia, Pref. p. xxv.

ecclesiastical laws, were looked upon as advisers and counsellors, to be employed in their respective capacities according to the discretion of the sovereign. Thus king James I. in his proclamation[b] of October 1603, respecting the alleged corruptions of the Church, says, "We will proceed according to the laws and customs of this realm, by advice of our council, or in our high court of parliament, or by convocation of our clergy, as we shall find reason to lead us:" in sir Edward Coke's Reports[c] it is stated, "Albeit the kings of England derived their ecclesiastical laws from others, yet so many as were proved, approved, and allowed here, by and with a general consent, are aptly and rightly called the king's ecclesiastical laws of England:" and the twelve judges[d] declared in the year 1604, that "the king, without parliament, might make orders and constitutions for the government of the clergy, and might deprive them, if they obeyed not[e]."

[b] No. CXVI. vol. ii. p. 66. l. 6. Wilkins, Concil. vol. iv. p. 371. See also No. CXXXVI. vol. ii. p. 224. note.

[c] 5 Rep. de jure Regis eccles. p. 9.

[d] Croke's Rep. 2 Jac. p. 37.

[e] The same fact is expressed by archbishop Wake in the following manner: "I say it is in the power of the prince to make laws in matters ecclesiastical: and for the doing of this

Of these three classes of records the first must be collected by other hands, and the second cannot be included within the present undertaking. The remaining one has been compiled in the first instance, as bearing more directly upon the personal government of the Church, and possessing a more extensive range and operation than the others. Consisting, as it does, of specific orders, it not only comprises the records of its own particular class, but when taken with its natural accompaniments, includes also the practical measures of the other two, and exhibits them in their outward form and pressure. The present volumes accordingly contain Injunctions and Ordinances from the Crown and the Privy Council, together with such letters and orders, as being issued by archbishops or their representatives, possessed authority, whether direct or derivative, over the members of the church. Other papers have been added, wherever they seemed necessary,

he may advise with his clergy, and follow their counsel, so far as he approves of it. Thus Charles the emperor made up his capitular; and thus any other sovereign prince may take the canons of the church and form them in such wise into an ecclesiastical law, as he thinks will be most for the honour of God and the good of his people." Appeal in behalf of the Supremacy, p. 115.

from the connection they had with important documents, or with the prominent features of our ecclesiastical history. So that the whole collection may be considered as representing the government of the Church, when she has come forth from her sanctuary, and is dwelling visibly and authoritatively among men.

The supremacy of the sovereign rests mainly upon the statute (1 Eliz. c. 1.), which "restored to the crown the ancient jurisdiction over the estate ecclesiastical and spiritual, and abolished all foreign powers repugnant to the same." By that statute it is enacted, that "such jurisdictions, privileges, superiorities, and preeminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority have heretofore been, or may lawfully be, exercised or used for the visitation of the ecclesiastical state and persons, and for reformation, order, and correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities, shall for ever be united and annexed to the imperial crown of this realm." By another statute of the same period (1 Eliz. c. 2, §. 26.), the sovereign was empowered, with the advice of commissioners, or of the metropolitan, to ordain additional rites and

ceremonies, to be of equal force and authority with those already ordained by act of parliament.

It would appear from the principal act of queen Mary[f], and the statutes repealed by it, that the pope's jurisdiction in England was comprised under the five[g] following heads: 1. He was acknowledged as chief bishop of the Christian Church, with authority to reform and redress heresies, errors, and abuses within the same. 2. To him belonged the institution or confirmation of bishops elect. 3. He could grant to clergymen licenses of nonresidence, and permission to hold more than one benefice. 4. He dispensed in the canonical impediments of matrimony. 5. He received appeals from the spiritual courts. So that the supremacy of the crown in this respect may be summed up in the words of Hooker[h], after the following manner: "There is required an universal power which reacheth over all, importing supreme authority of government over all courts, all judges, all causes; the operation of which power is as well to strengthen, main-

[f] 1 and 2 Phil. and Mary, c. 8.
[g] See Lingard, Hist. vol. v. p. 74, note.
[h] Eccles. Pol. vol. iii. part i. p. 543.

tain, and uphold particular jurisdictions, which haply might else be of small effect, as also to remedy that which they are not able to help, and to redress that wherein they at any time do otherwise than they ought to do. This power being sometime in the bishop of Rome, who by sinister practices had drawn it into his hands, was for just considerations by public consent annexed unto the king's royal seat and crown. . . .Our laws have provided that the king's supereminent authority and power shall serve: as namely, when the whole ecclesiastical state, or the principal persons therein, do need visitation and reformation: when in any part of the church errors, heresies, schisms, abuses, offences, contempts, enormities, are grown, which men in their several jurisdictions either do not or cannot help: whatsoever any spiritual authority or power (such as legates from the see of Rome did sometimes exercise) hath done or might heretofore have done for the remedy of those evils in lawful sort (that is to say, without the violation of the law of God or nature in the deed done), as much in every degree our laws have fully granted that the king for ever may do, not only by setting ecclesiastical synods on work, that the thing may be

their act and the king their motion unto it, but by commissioners few or many, who having the king's letters patents, may in the virtue thereof execute the premises as agents in the right, not of their own peculiar and ordinary, but of his supereminent power."

Large however, as is the field allowed by the statute for the exercise of the supremacy, its boundary is made more indistinct and at last vanishes in the distance, when we include within it the further range that was claimed and recognised at different periods of our history, under the title of the king's prerogative. It was decided in the well known case of Cawdry[i], that the act of supremacy (1 Eliz. c. 1.) "was not a statute introductory of a new law, but declaratory of the old;" and that if it had never been enacted, "the king or queen of England might make such a commission as is there provided, by the ancient prerogative and law of England." So that independently of the powers acknowledged in the statute, there was yet in reserve within the capacious bosom of the common law an undefined authority, which, being similar in its character, might also be

[i] Coke's fifth Report, p. 8.

equal in its amount[k], to the omnipotence of Rome.

But there was one power conveyed by the statute that brought the supremacy of the crown into constant and daily contact with the people, and has therefore become a kind of epitome in which the history of its progress may most conveniently be read. It was enacted that the sovereign might appoint commissioners to exercise all manner of ecclesiastical jurisdiction, and to "visit, reform, redress, order, correct and amend, all such errors, heresies, schisms, abuses, offences, contempts and enor-

[k] The royal supremacy was frequently asserted in its utmost extent by queen Elizabeth; as for instance in the following answer to a petition from the house of commons concerning reformation of discipline in the church, an. 1575. "Her majesty before the parliament had a care to provide in that case of her own disposition; and at the beginning of the session she had conference therein with some of the bishops, and gave them in charge to see due reformation; and if they should neglect or omit their duties therein, her majesty by her supreme power and authority over the church of England, would speedily see such good redress therein, as might satisfy the expectations of her loving subjects." D'Ewes' Journal, p. 257. This answer was "most thankfully and joyfully received by the whole house with one accord." The royal supremacy, whatever may be the extent of it, has since that time been often recognised and reserved in acts of parliament; as for instance, in the Conventicle Act, 22. Car. II. cap. 1. §. 18.

mities whatsoever, which by any manner of spiritual or ecclesiastical power, authority, or jurisdiction, can or may lawfully be reformed, ordered, redressed, corrected, restrained, or amended."

With the exercise of this power, and with its natural consequences, were connected many of the civil grievances, and almost all the ecclesiastical contests, which, though treated with a bold and masculine defiance by the government of queen Elizabeth, were continually acquiring strength and system under the more feeble sway of her successors, and ultimately issued in the downfal of the house of Stuart, and the strict limitation of the prerogative.

The court of high commission, as established by queen Elizabeth in the first year of her reign, was constructed, with such variations only as the circumstances of the case required, after the plan adopted by her predecessor[l]; who, although the same kind of commission had not been unknown in the reign of her brother Edward[m], had found a more effective model for it in the practice of the inquisition, and the tender mercies of her Spanish consort.

[l] See N°. XLV*. vol. i. p. 255, note.
[m] See N°. XXV. vol. i. p. 102.

Large and indefinite in their description, the powers with which the court was provided were soon found to be weapons difficult to be wielded and easily eluded; and during the time of the two first protestant primates, Parker and Grindal, the court derived its efficiency more from the stern interference of the queen, than from the exactness of its own regulations or the energy of its judges. In the meantime it had already given rise to objections, and provoked an extent of opposition, which called for some immediate and decisive change in its proceedings. But a primate was then appointed, who was equal to the emergency, and with the support of his sovereign was ready and desirous to engage in it. In the year 1583, the first year of the primacy of archbishop Whitgift, a new commission[n] was issued containing express authority for administering the oath "ex officio" to the prisoner; and the court was provided with a series of questions, from whose scrutiny, at once minute and comprehensive, he could not possibly escape. The archbishop had seen the opposition prepared for him, and boldly came forth in person as

[n] See No. CXLVI. vol. ii. p. 268, note.

the assailant: and though lord Burghley remonstrated against his interrogatories, and other members of the council were known to be favourable to the nonconformists, he had the cordial support of the queen, and his measures were successful. And this was the first instance in which the authority of the church, so recently established, was brought to a trial of its strength, and in this instance every external circumstance was in its favour.

We might reasonably expect, as well from this example of success, as from the natural conditions of the case, that the other great epochs in the history of ecclesiastical jurisdiction would be found in the times of able and resolute Primates. And such were Bancroft and Laud, fitly compared with Whitgift in the extent of their learning and the firmness of their character, but thrown, and especially the latter of them, upon periods of much greater peril, and engaged in the cause of masters much less powerful to protect them.

Many were the devices by which in process of time it was sought to break the authority or to evade the sentence of this formidable court. It had inflicted the punishment of deprivation upon Clergymen for refusing to observe the

Order of the Common Prayer; and these decisions were called into question, as a different penalty was imposed upon the offence by the Act of Uniformity. But it had been determined in the case of Cawdry [o] that the ecclesiastical supremacy was appurtenant to the Crown independently of acts of parliament; and the question itself was decided [p] by the twelve judges in the year 1604 in favour of the court. The most dangerous resistance it met with was, when the prisoner refused to take the oath "ex officio" on the ground of its illegality, or suspended the judicial proceedings by obtaining a prohibition from the courts of common law. Were these two points surrendered, the citadel would be lost; and archbishop Bancroft, though eminently qualified by his knowledge and intrepidity to defend them, had to encounter an antagonist in the person of sir Edward Coke, who to the same great qualities of character united a more reasonable cause, and the most powerful supporters. In these vital questions [q] the Primate was signally defeated. The next commission, drawn up by the chief justice himself, took away the penalties which had

[o] Coke's fifth Report, p. 8. [p] Croke's Rep. 2 Jac. p. 37.
[q] See No. CXXIII. vol. ii. p. 116, note.

hitherto made the questionable oath effective, and the king was compelled to declare in council on the decision of the judges that the dreaded prohibitions must have their course.

King Charles I. appears to have obtained from the influence of archbishop Laud a more just conception[r] of the Church in its relation to the State than had been formed by either of the sovereigns who immediately preceded him. The same countenance which they conferred upon the court of high commission for the purpose of supporting the prerogative, he willingly bestowed upon it for the protection of the church. In the commission[s] accordingly of the year 1637, was introduced the ancient power of administering the oath "ex officio," together with a penalty designed to render it effectual, should the prisoner still refuse to answer. It is impossible to suppose, though there are many indications in its favour, that the king and his councillor were equally unconscious of the extreme perils by which they were surrounded. Living in the delusive atmosphere of a court, they still could not be insensible to the dark and chilling masses of discontent, that lay heavily before them, in

[r] See N°. CXXXVI. vol. ii. p. 224, note.
[s] See N°. CXLVI. vol. ii. p. 268.

whatever direction they proceeded. And yet at this conjuncture they revived an ancient practice, although it was odious in its nature and had been declared by the highest authority to be[t] illegal, for the purpose of supporting an institution already perishing from its own decrepitude. Doubtless it was received by the rebellious spirits whom it was designed to subdue, with no other feeling than that of savage exultation. Within a few years afterwards the king was compelled to consent to an act[u] which swept away the authority of the high commission court, and shook to its foundations the whole jurisdiction of the church.

The court of high commission, though legally extinct, had still one other epoch in its history. King James II. under the evil advice of popish councillors was induced to reestablish it[x], with a title somewhat different, but with powers equally objectionable: and the bishop of London was summoned before it to answer for an act of disobedience to the royal pleasure. The king probably was of opinion that his prerogative was too sacred to be affected by recent statutes, and that the supremacy of the Crown was beyond the reach of subjects and their

[t] See vol. ii. p. 270. l. 21. [u] 16 Charles I. c. 11.
[x] See vol. ii. p. 360. l. 32.

legislatures. On the same principle accordingly he not only dispensed with the execution of laws in individual cases, a privilege, which in more careful hands would have continued to be undisputed, but he also destroyed the vitality of the laws themselves by suspending them in the whole compass of their operation. The sequel is well known. On the revolution effected by king William, the bill of rights declared that the court of high commission, under whatever form or title, was illegal and pernicious; and the principles of government that were established at the same period, have set their seal to its perpetual condemnation.

During the progress of this history and more especially on the accomplishment of the great revolution which has last been noticed, it is evident that clearer and more narrow lines of demarcation had been gradually drawn around the king's prerogative. The court of high commission has been abolished; and together with it has been abolished the power of granting dispensations[y] in any case where it has not been expressly reserved by statute. The claims of the prerogative are now to be interpreted in every instance through the language of the law. But the supremacy of the Crown, though

[y] See vol. ii. p. 367, note.

crippled in the way of evil, is still powerful and supereminent for purposes of correction and improvement. "It is neither permitted to prelate nor prince," says Hooker[z], "to judge and determine at their own discretion, but law hath prescribed what both shall do. What power the king hath, he hath it by law; the bounds and limits of it are known. The entire community giveth general order by law how all things publicly are to be done; and the king as head thereof, the highest in authority over all, causeth according to the same law every particular to be framed and ordered thereby."... "All men are not for all things sufficient; and therefore public affairs being divided, such persons must be authorized judges in each kind, as common reason may presume to be most fit: which cannot of kings and princes ordinarily be presumed in causes merely ecclesiastical; so that even common sense doth rather adjudge this burden unto other men. We see it hereby a thing necessary to put a difference, as well between that ordinary jurisdiction which belongeth to the clergy alone, and that commissionary wherein others are for just considerations appointed to join with them; as also between both these jurisdictions, and a third, whereby

[z] Eccles. Pol. vol. iii. P. i. pp. 555 and 549.

the king hath a transcendent authority, and that in all cases, over both."

In a publication professing to illustrate the general history of the Church, and to be applicable in their several relations to all its members, papers of a local or partial interest could not properly be admitted. But there are cases, when particular instructions, apparently the most limited, are calculated, from the nature of their subject, to be the best exponents of some prevailing controversy, or may be employed as substitutes for more general documents, which cannot themselves be obtained. It is for these reasons that such papers as Nos. CXXXVII and CXLIII[a], though provided, the one for a given

[a] The orders issued by bishop Wren are the best representation remaining of the sentiments entertained on such subjects by archbishop Laud. It appears from the registers at Lambeth, that though the archbishop sent out many articles and orders for the cathedrals of his province, he did not issue any such directions for the parochial clergy generally, but employed his vicar-general and the dean of the arches to visit the several dioceses; and that orders were given in each particular case, as circumstances required. There are orders, for instance, given at Boston, in Lincolnshire, which enter minutely into detail as to the paving, pewing, and other repairs of the parish church. Visitation Articles however were certainly issued by him for the diocese of Winchester and the deanery of Shoreham, but without any characteristic inquiries. (See Bodl. 4to. C. 203. Art. and Pamph. 32 and 35.)

diocese, and the other for a single congregation, may be considered as addressed to the Church at large, acquiring accordingly a range and importance, which would not otherwise belong to them.

The collection has been made principally from the Concilia of Wilkins, revised and corrected in many instances by a comparison with original documents. Other papers have been added, as they seemed to be of sufficient importance, and could be obtained from authentic sources. In the titles prefixed by Wilkins, and here copied from him, his notation of time has been retained, the year being made to commence, according to the ancient custom of the Church, from the 25th day of March. In the notes however the modern method of computing from the 1st of January has been constantly followed. All papers connected exclusively with the construction or revision of the Book of Common Prayer have been purposely omitted; as they are sufficient both in number and consequence to form a separate publication.

A record also of past events, sometimes proceeding to a great degree of minuteness, could not be generally useful, unless it were accompanied by a copious Index. It is hoped that in

the present instance the Table of Contents and the Index combined, will afford every assistance of that nature, which can reasonably be required. The Index is partly verbal, and partly descriptive of subject-matter; and the Titles given in the Table of Contents are so far in accordance with the ancient headings, as to be easily identified with them, and yet have been made to afford in many instances a better insight into the documents which it is their object to describe.

It will be observed that in some papers the old and capricious mode of spelling has been retained; in others it has been reduced to rule and modern practice. The best method of editing ancient documents is to print them exactly as they were first published; but in these papers that could not be done in every instance, as some of them had already been modernized by other hands, and it would be either impossible, or at the least a waste of time and labour, to find the originals and to take fresh copies from them for the purpose of restoring their mistakes and archaisms. There are some cases also, as at p. 259. l. 3. vol. I. in which it may be thought that manifest errors have been republished, without any endeavour

to remove them. But in that instance as in others[b], the passage has been printed exactly after the MS. in the Tanner papers, it being thought better to leave the correction of it to the judgment of the reader, than to amend it by any conjecture however plausible.

The notes, where they are not simply quotations from other authors, have been compiled, as much as possible, from the best sources of information, with the view of accounting for the first publication of the papers respectively, and in some cases of recording the rise and progress of a passing controversy. They will not be found to advocate extreme opinions; but they are indebted in many instances, for remarks as well as for suggestions, to writers of strong and opposite predilections, to Burnet as well as Strype, to Prynne as well as Clarendon, to Neal as well as Collier, to Hallam as well as Lingard.

[b] See vol. i. p. 121. l. 34.

In this second edition a few important documents have been added, and the other papers have in some remaining instances been collated with their originals and corrected from them.

A

COLLECTION

OF

INJUNCTIONS, DECLARATIONS, ORDERS, &c.

I.

Papæ Rom	Archiepisc. Cant.	Anno Christi.	Reg. Angliæ.
Paul. III. 12	Tho. Cranmer. 15.	1546.	Edward. VI. 1.

Commissio regia archiepiscopo Cantuar. ad exercendam suam jurisdictionem.—Ex reg. Cranmer, fol. 28. b.

EDWARDUS sextus Dei gratia Angliæ, Franciæ et Hiberniæ rex, fidei defensor, ac in terra ecclesiæ Anglicanæ et Hiberniæ supremum caput, reverendissimo

Commissio regia] "The bishops were required to take out new commissions of the same form with those they had taken out in king Henry's time; only with this difference, that there is no mention made of a vicar-general in these commissions, as was in the former, there being none after Cromwell advanced to that dignity. Two of these commissions are yet extant; one taken out by Cranmer, and the other taken out by Bonner. But this was only done by reason of the present juncture, because the bishops being generally addicted to the former superstition, it was thought necessary to keep them under so arbitrary a power, as that subjected them to; for they hereby held their bishoprics only during the king's pleasure, and were to exercise them as his delegates in his name and by his authority. . . . .But this was afterwards judged too heavy a yoke; and therefore the new bishops that were made by this king were not put under it. . . .but they were to hold their bishoprics during life." Burnet, Hist. Ref. vol. ii. p. 10. ed. Oxf. 1829. See also Strype Cranm. vol. i. p. 141. ed. Oxf. 1812. Collier Eccl. Hist. vol. ii. p. 218. fol. Lond. 1714.

in Christo patri ac prædilecto consiliario nostro Thomæ Cantuariensi archiepiscopo, salutem. Quandoquidem omnis jurisdicendi auctoritas atque etiam jurisdictio omnimoda, tam illa quæ ecclesiastica dicitur, quam secularis, a regia potestate velut a supremo capite, ac omnium magistratuum infra regnum nostrum fonte et scaturigine primitus emanaverit; sane illos qui jurisdictione hujuscemodi antehac non nisi precario fungebantur, beneficium hujuscemodi sit eis ex liberalitate regia indultum gratis animis agnoscere, idque regiæ munificentiæ solummodo acceptum referre, eique quoties ejus majestati videbitur cedere convenit: nos tuis in hac parte supplicationibus humilibus inclinati, et nostrorum subditorum commodis consulere cupientes, tibi vices nostras, sub modo et forma inferius descriptis, committendas fore, teque licentiandum esse decrevimus. Ad ordinandos igitur quoscunque infra diœcesim tuam Cantuarien. ubicunque oriundos, quos moribus et litteratura, prævio diligenti et rigoroso examine, idoneos fore comperis, ac ad omnes etiam sacros et presbyteratus ordines promovend. præsentatosque ad beneficia ecclesiastica quæcunque infra diœcesim tuam Cantuarien. constituta, si ad curam beneficiis hujuscemodi imminentem sustinend. habiles reperti fuerint et idonei, et non aliter, admittend. ac in et de eisdem instituend. et investiend. ac etiam, si res ita exigat, destituend. beneficiaque ecclesiastica quæcunque, ad tuam collationem sive dispositionem spectantia et pertinentia, personis idoneis conferend. atque approband. testamenta et ultimas voluntates, nec non administrationes committendas bonorum quorumcunque subditorum nostrorum ab intestato decedentium bona, jura, sive credita in diversis diœcesibus sive jurisdictionibus aut alibi, juxta consuetudinem curiæ prærogativæ Cantuarien. vitæ et mortis suarum tempore habentium calculum et ratiocinium, et alia in ea parte expediend. testamentaque et administrationes quorumcunque tuæ diœceseos ut prius approband. et committend. causasque

lites et negotia coram te aut coram tuis deputatis pendentia indecisas, nec non alias sive alia quascunque sive quæcunque ad forum ecclesiasticum pertinentia, ad te aut tuos deputatos sive deputandos per viam querelæ aut appellationis devolvendæ sive deducendæ, quæ citra legum nostrarum et statutorum regni nostri offensionem coram te aut tuis deputatis agitari, aut ad tuam sive alicujus commissariorum per te, vigore hujus commissionis nostræ deputandorum, cognitione devolvi aut deduci valeant et possint, examinandi et decidendi, cæteraque omnia et singula, in præmissis seu circa ea necessaria seu quomodolibet opportuna, præter et ultra ea quæ tibi ex sacris literis divinitus commissa esse dinoscuntur, vice, nomine et auctoritate nostris exequendi, tibi, de cujus sana doctrina, conscientiæ puritate, vitæque et morum integritate, ac in rebus gerendis fide et industria plurimum confidimus, vices nostras cum potestate alium vel alios commissarium vel commissarios ad præmissa vel eorum aliqua surrogandi et substituendi, eosdemque ad placitum revocandi, tenore præsentium committimus, ac liberam facultatem concedimus, teque licentiamus per præsentes ad nostrum beneplacitum duntaxat duraturas, cum cujuslibet congruæ et ecclesiasticæ coertionis potestate, quacunque inhibitione ante datione præsentium emanata in aliquo non obstante; tuam conscientiam coram Deo strictissime onerantes, et ut summo omnium judici aliquando rationem reddere, et coram nobis tuo sub periculo corporali respondere intendis, te admonentes, ut interim tuum officium juxta evangelii normam pie et sancte exercere studeas, et ne quem ullo tempore unquam ad sacros ordines promoveas, vel ad curam animarum gerendam quovis modo admittas, nisi eos duntaxat quos et tanti et tam venerabilis officii functionem, vitæ et morum integritas, certissimis testimoniis approbata, literarum scientia et aliæ qualitates requisitæ ad hoc habiles et idoneos clare et luculenter ostenderint

et declaraverint: nam ut maxime compertum cognitumque habemus, morum omnium et maxime Christianæ religionis corruptelam a malis pastoribus in populum emanasse, sic et veram Christi religionem, vitæque et morum emendationem a bonis pastoribus iterum delectis et assumptis in integrum restitutum iri haud dubie speramus. In cujus rei testimonium præsentes literas nostras inde fieri, et sigilli nostri, quo ad causas ecclesiasticas utimur, appensione jussimus communiri. Dat. septimo die mensis Februarii, anno Domini 1546. et regni nostri anno primo.

II.

Papæ Rom.	Archiepisc. Cant.	Anno Christi.	Reg. Angliæ.
Paul. III. 13.	Tho. Cranmer. 15.	1547.	Edward. VI. 1.

Injunctions given by the most excellent prince Edward the Sixth, by the grace of God, king of England, France and Ireland, defender of the faith, and in earth under Christ, of the church of England and of Ireland the supreme head. To all and singular his loving subjects, as well of the clergy as of the laity.—(Bodl. Douce BB. 218.)

THE king's most royal majesty, by the advice of his most dear uncle the duke of Somerset, lord protector of all his realms, dominions and subjects, and governor of his most royal person, and the residue of his most honour-

Injunctions given] "In the act of parliament which Henry had procured for giving force and authority to his proclamations, (31 Hen. VIII. c. 8.) a proviso was added that his son's councillors, while he should be under age, might set out proclamations of the same authority with those which were made by the king himself. This gave them a full power to proceed in that work; in which they resolved to follow the method begun by the late king, of sending visitors over England

lation, declare, manifest and open four times every year at the least, in their sermons and other collations, that the bishop of Rome's usurped power and jurisdiction, having no establishment nor ground by the laws of God, was of most just causes taken away and abolished; and that therefore no manner of obedience or subjection, within his realms and dominions, is due unto him. And that the king's power, within his realms and dominions, is the highest power under God, to whom all men, within the same realms and dominions, by God's laws, owe most loyalty and obedience, afore and above all other powers and potentates in earth.

Besides this, to the intent that all superstition and hypocrisy crept into divers men's hearts, may vanish away; they shall not set forth or extol any images, relics, or miracles, for any superstition or lucre, nor allure the people by any enticements to the pilgrimage of any saint or image: but reproving the same, they shall teach, that all goodness, health and grace, ought to be both asked and looked for only of God, as of the very author and giver of the same, and of none other.

2. Item, That they the persons above rehearsed, shall make or cause to be made in their churches, and every other cure they have, one sermon every quarter of the year at the least, wherein they shall purely and sincerely declare the word of God: and in the same, exhort their hearers to the works of faith, mercy and charity, specially prescribed and commanded in scripture; and that works devised by men's fantasies, besides scripture, as wandering to pilgrimages, offering of money, candles, or tapers, to relics, or images, or kissing and licking of the same, praying upon beads, or such like superstition, have not only no promise of reward in scripture for doing of them, but contrariwise, great threats, and maledictions of God, for that they be things tending to idolatry and superstition, which of all other offences God Almighty doth most

detest and abhor, for that the same diminish most his honour and glory.

3. Item, That such images as they know in any of their cures to be or have been so abused with pilgrimage or offerings of any thing made thereunto, or shall be hereafter censed unto, they (and none other private persons) shall for the avoiding of that most detestable offence of idolatry, forthwith take down, or cause to be taken down and destroy the same; and shall suffer from henceforth no torches nor candles, tapers or images of wax to be set afore any image or picture, but only two lights upon the high altar, before the sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still: admonishing their parishioners, that images serve for no other purpose but to be a remembrance, whereby men may be admonished of the holy lives and conversation of them that the said images do represent: which images if they do abuse for any other intent, they commit idolatry in the same, to the great danger of their souls.

4. Item, That every holy-day throughout the year, when they have no sermon, they shall immediately after the Gospel, openly and plainly recite to their parishioners in the pulpit, the "Pater noster," the "Credo," and the Ten Commandments in English, to the intent the people may learn the same by heart: exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God, and in conscience to do.

5. Item, That they shall charge fathers and mothers, masters and governors, to bestow their children and servants, even from their childhood, either to learning or to some honest exercise, occupation, or husbandry: exhorting and counselling, and by all the ways and means they may, as well in their sermons and collations, as otherwise, persuading their said fathers and mothers, masters and

other governors, diligently to provide and foresee that the youth be in no manner of wise brought up in idleness, lest at any time afterward for lack of some craft, occupation, or other honest mean to live by, they be driven to fall to begging, stealing, or some other unthriftiness: forasmuch as we may daily see, through sloth and idleness, divers valiant men fall, some to begging, and some to theft and murder; which after brought to calamity and misery, do blame their parents, friends, and governors, which suffered them to be brought up so idly in their youth, where if they had been well brought up in learning some good occupation, or craft, they would (being rulers of their own household) have profited as well themselves, as divers other persons, to the great commodity and ornament of the commonwealth.

6. Also, That the said parsons, vicars, and other curates shall diligently provide, that the sacraments be duly and reverently ministered in their parishes. And if at any time it happen them in any of the cases expressed in the statutes of this realm, or of special license given by the king's majesty, to be absent from their benefices, they shall leave their cure not to a rude and unlearned person, but to an honest, well learned, and expert curate, that can by his ability teach the rude and unlearned of their cure wholesome doctrine, and reduce them to the right way that do err; which will also execute these injunctions, and do their duty otherwise, as they are bound to do in every behalf, and accordingly may and will profit their cure no less with good example of living, than with the declaration of the word of God, or else their lack and default shall be imputed unto them, who shall straitly answer for the same if they do otherwise. And always let them see, that neither they nor their curates do seek more their own profit, promotion, or advantage, than the profit of the souls that they have under their cure, or the glory of God.

7. Also, That they shall provide within three months next after this visitation, one book of the whole Bible, of the largest volume in English. And within one twelve months next after the said visitation, the "Paraphrasis" of Erasmus also in English upon the Gospels, and the same set up in some convenient place within the said church that they have cure of, whereas their parishioners may most commodiously resort unto the same, and read the same. The charges of which books shall be ratably borne between the parson or approprietary, and the parishioners aforesaid, that is to say, the one half by the parson or proprietary, and the other half by the parishioners. And they shall discourage no man (authorized and licensed thereto) from the reading of any part of the Bible, either in Latin or in English; but shall rather conform and exhort every person to read the same, as the very lively word of God, and the special food of man's soul, that all Christian persons are bound to embrace, believe, and follow, if they look to be saved; whereby they may the better know their duties to God, to their sovereign lord the king, and their neighbour: ever gently and charitably exhorting them, and in his majesty's name, straitly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the reader.

8. Also, The said ecclesiastical persons shall in no wise, at any unlawful time, nor for any other cause than for their honest necessity, haunt or resort to any taverns or alehouses. And after their dinner and supper, they shall not give themselves to drinking or riot, spending their time idly, by day or by night, at dice, cards, or tables-playing, or any other unlawful game: but at all times (as they shall have leisure) they shall hear and read somewhat of holy scripture, or shall occupy themselves with some other honest exercise; and that they always do the things which appertain to honesty, with endeavour

to profit the commonweal; having always in mind, that they ought to excel all other in purity of life, and should be example to the people to live well and Christianly.

9. Item, That they shall in confessions every Lent examine every person that cometh to confession to them, whether they can recite the articles of their faith, the "Pater noster," and the Ten Commandments in English, and hear them say the same particularly; wherein if they be not perfect, they shall declare then, that every Christian person ought to know the said things before they should receive the blessed Sacrament of the altar, and monish them to learn the said necessary things more perfectly, or else they ought not to presume to come to God's board, without perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke, that they might incur hereafter by the same.

10. Also, That they shall admit no man to preach within any their cures, but such as shall appear unto them to be sufficiently licensed thereunto, by the king's majesty, the lord protector's grace, the archbishop of Canterbury, the archbishop of York in his province, or the bishop of the diocess; and such as shall be so licensed, they shall gladly receive to declare the word of God, without any resistance or contradiction.

11. Also, If they have heretofore declared to their parishioners any thing to the extolling or setting forth of pilgrimages, relics, or images, or lighting of candles, kissing, kneeling, decking of the same images, or any such superstition, they shall now openly, before the same, recant, and reprove the same: shewing them (as the truth is) that they did the same upon no ground of scripture, but were led and seduced by a common error and abuse, crept into the church through the sufferance and avarice of such as felt profit by the same.

12. Also, If they do, or shall know any man within

their parish or elsewhere, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of these the king's majesty's injunctions, or a fautor of the bishop of Rome's pretensed power, now by the laws of this realm justly rejected, extirped, and taken away utterly, they shall detect and present the same to the king or his council, or to the justice of peace next adjoining.

13. Also, That the parson, vicar, or curate, and parishioners of every parish within this realm, shall, in their churches and chapels, keep one book or register, wherein they shall write the day and year of every wedding, christening, and burial, made within their parish for their time, and so every man succeeding them likewise; and also therein shall write every person's name that shall be so wedded, christened, or buried. And for the safe keeping of the same book, the parish shall be bound to provide of their common charges, one sure coffer, with two locks and keys, whereof the one to remain with the parson, vicar, or curate, and the other with the wardens of every parish church or chapel, wherein the said book shall be laid up: which book they shall every Sunday take forth, and in the presence of the said wardens, or one of them, write and record in the same, all the weddings, christenings, and burials, made the whole week before; and that done, to lay up the book in the said coffer, as afore. And for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said church iii*s.* iv*d.* to be employed to the poor men's box of that parish.

14. Furthermore, because the goods of the church are called the goods of the poor, and at these days nothing is less seen than the poor to be sustained with the same; all parsons, vicars, pensionaries, prebendaries, and other beneficed men within this deanery, not being resident upon their benefices, which may dispend yearly xx*l.* or

above, either within this deanery or elsewhere, shall distribute hereafter among their poor parishioners, or other inhabitants there, in the presence of the churchwardens, or some other honest men of the parish, the xl. part of the fruits and revenues of their said benefices, lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot vouchsafe to impart the xl. portion thereof among the poor people of that parish, that is so fruitful and profitable unto them.

15. And to the intent that learned men may hereafter spring the more, for the execution of the premises, every parson, vicar, clerk, or beneficed man within this deanery, having yearly to dispend in benefices and other promotions of the church an *cl.* shall give competent exhibition to one scholar: and for as many *cl.* more as he may dispend, to so many scholars more shall give like exhibition in the university of Oxford or Cambridge, or some grammar-school; which after they have profited in good learning, may be partners of their patron's cure and charge, as well in preaching, as otherwise, in the execution of their offices, or may (when need shall be) otherwise profit the commonweal with their counsel and wisdom.

16. Also, That the proprietaries, parsons, vicars, and clerks, having churches, chapels, or mansions within this deanery, shall bestow yearly hereafter upon the same mansions or chancels of their churches being in decay, the fifth part of that their benefices, till they be fully repaired; and the same so repaired, shall always keep and maintain in good estate.

17. Also, That the said parsons, vicars, and clerks, shall, once every quarter of the year, read these injunctions given unto them, openly and deliberately, before all their parishioners, to the intent that both they may be the better admonished of their duty, and their said

parishioners the more moved to follow the same for their part.

18. Also, Forasmuch as by a law established, every man is bound to pay his tithes, no man shall by colour of duty omitted by their curates, detain their tithes, and so redub and requite one wrong with another, or be his own judge, but shall truly pay the same, as he hath been accustomed, to their parsons, vicars, and curates, without any restraint or diminution. And such lack and default as they can justly find in their parsons and curates, to call for reformation thereof at their ordinaries' and other superiors' hands, who, upon complaint and due proof thereof, shall reform the same accordingly.

19. Also, That no person shall from henceforth alter or change the order and manner of any fasting-day that is commanded, nor of common prayer or divine service, otherwise than is specified in these injunctions, until such time as the same shall be otherwise ordered and transposed by the king's authority.

20. Also, That every parson, vicar, curate, chantry-priest, and stipendiary, being under the degree of bachelor of divinity, shall provide and have of his own, within three months after this visitation, the New Testament both in Latin and in English, with Paraphrasis upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the bishops and other ordinaries by themselves or their officers, in their synods and visitations, shall examine the said ecclesiastical persons how they have profited in the study of holy scripture.

21. Also, In the time of high mass within every church, he that saith or singeth the same, shall read or cause to be read the Epistle and Gospel of that mass in English and not in Latin, in the pulpit, or in such convenient place as the people may hear the same. And also every Sunday and holy-day they shall plainly and distinctly read, or cause to be read, one chapter of the New Testa-

ment in English, in the said place at mattins immediately after the lessons: and at evensong, after "Magnificat," one chapter of the Old Testament. And to the intent the premises may be more conveniently done, the king's majesty's pleasure is, that when ix. lessons should be read in the church, three of them shall be omitted and left out with their responds: and at evensong time the responds with all the memories shall be left off for that purpose.

22. Also, Because those persons, which be sick and in peril of death, be oftentimes put in despair, by the craft and subtilty of the devil, who is then most busy, and especially with them that lack the knowledge, sure persuasion, and steadfast belief, that they may be made partakers of the great and infinite mercy, which Almighty God of his most bountiful goodness, and mere liberality, without our deserving, hath offered freely to all persons, that put their full trust and confidence in him: therefore that this damnable vice of despair may be clearly taken away, and firm belief, and steadfast hope, surely conceived of all their parishioners, being in any danger, they shall learn and have always in a readiness such comfortable places and sentences of scripture, as do set forth the mercy, benefits, and goodness of Almighty God towards all penitent and believing persons, that they may at all times (when necessity shall require) promptly comfort their flock, with the lively word of God, which is the only stay of man's conscience.

23. Also, To avoid all contention and strife, which heretofore hath risen among the king's majesty's subjects in sundry places of his realms and dominions, by reason of fond courtesy, and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth, in any parish church at any time, use any procession about the church or churchyard, or

other place, but immediately before high mass, the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the litany which is set forth in English, with all the suffrages following, and none other procession or litany to be had or used but the said litany in English, adding nothing thereto, but as the king's grace shall hereafter appoint: and in cathedral or collegiate churches, the same shall be done in such places as our commissaries in our visitation shall appoint. And in the time of the litany, of the high mass, of the sermon, and when the priest readeth the scripture to the parishioners, no manner of persons without a just and urgent cause, shall depart out of the church; and all ringing and knolling of bells shall be utterly forborne at that time, except one bell in convenient time to be rung or knolled before the sermon.

24. Also, Like as the people be commonly occupied on the work-day, with bodily labour, for their bodily sustenance, [a] so was the holy-day at the first beginning godly instituted and ordained, that the people should that day give themselves wholly to God. And whereas in our time, God is more offended than pleased, more dishonoured than honoured upon the holy-day, because of idleness, pride, drunkenness, quarrelling and brawling, which are most used in such days, people nevertheless persuading themselves sufficiently to honour God on that day, if they hear mass and service, though they understand nothing to their edifying: therefore all the king's faithful

[a] *so was the holy-day*] "The article about the strict observance of the holy day seemed a little doubtful; whether by the holy-day was to be understood only the Lord's day, or that and all other church-festivals. The naming it singularly the holy-day, and in the end of that article adding festival days to the holy-day, seemed to favour their opinion that thought this strict observance of the holy-day was particularly intended for the Lord's day, and not for the other festivals." Burnet, H. R. vol. ii. p. 59. See Collier, vol. ii. p. 226.

and loving subjects shall from henceforth celebrate and keep their holy-day according to God's holy will and pleasure; that is, in hearing the word of God read and taught; in private and public prayers; in knowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the very body and blood of Christ; in visiting of the poor and sick; in using all soberness and godly conversation. Yet notwithstanding all parsons, vicars, and curates, shall teach and declare unto their parishioners, that they may with a safe and quiet conscience, in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God.

25. Also, Forasmuch as variance and contention is a thing which most displeaseth God, and is most contrary to the blessed communion of the body and blood of our Saviour Christ; curates shall in nowise admit to the receiving thereof any of their cure and flock, who hath maliciously and openly contended with his neighbour, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversy hath been between them; and nevertheless their just titles and rights they may charitably prosecute before such as have authority to hear the same.

26. Also, That every dean, archdeacon, master of collegiate church, master of hospital, and prebendary being priest, shall preach by himself personally twice every year at the least, either in the place where he is intituled, or in some church where he hath jurisdiction, or else which is to the said place appropriate or united.

27. Also, That they shall instruct and teach in their

cures, that no man ought obstinately and maliciously to break and violate the laudable ceremonies of the church, by the king commanded to be observed, and as yet not abrogated. And on the other side, that whosoever doth superstitiously abuse them, doth the same to the great peril and danger of his soul's health: as in casting holy water upon his bed, upon images, and other dead things, or bearing about him holy bread, or St. John's Gospel, or making crosses of wood upon Palm-Sunday, in time of reading of the passion, or keeping of private holy-days, as bakers, brewers, smiths, shoemakers, and such other do; or ringing of the holy bells; or blessing with the holy candle, to the intent thereby to be discharged of the burden of sin, or to drive away devils, or to put away dreams and phantasies, or in putting trust and confidence of health and salvation in the same ceremonies, when they be only ordained, instituted, and made, to put us in remembrance of the benefits which we have received by Christ. And if he use them for any other purpose, he grievously offendeth God.

28. Also, That they shall take away, utterly extinct and destroy all shrines, covering of shrines, all tables, candlesticks, trindles or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry and superstition: so that there remain no memory of the same in walls, glass windows, or elsewhere within their churches or houses. And they shall exhort all their parishioners to do the like, within their several houses. And that the churchwardens, at the common charge of the parishioners in every church, shall provide a comely and honest pulpit, to be set in a convenient place within the same, for the preaching of God's word.

29. Also, They shall provide and have within three months after this visitation, a strong chest with a hole in the upper part thereof, to be provided at the cost and

charge of the parish, having three keys, whereof one shall remain in the custody of the parson, vicar or curate, and the other two in the custody of the churchwardens, or any other two honest men, to be appointed by the parish from year to year. Which chest you shall set and fasten near unto the high altar, to the intent the parishioners should put into it their oblation and alms for their poor neighbours. And the parson, vicar and curate, shall diligently from time to time, and specially when men make their testaments, call upon, exhort and move their neighbours, to confer and give, as they may well spare, to the said chest: declaring unto them, whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon pardons, pilgrimages, trentalles, decking of images, offering of candles, giving to friars, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation: and that also, whatsoever is given for their comfort, is given to Christ himself and so is accepted of him, that he will mercifully reward the same with everlasting life: the which alms and devotion of the people, the keepers of the keys shall at times convenient take out of the chest, and distribute the same in the presence of the whole parish, or six of them, to be truly and faithfully delivered to their most needy neighbours: and if they be provided for, then to the reparation of high ways next adjoining. And also the money which riseth of fraternities, guilds, and other stocks of the church (except by the king's majesty's authority it be otherwise appointed) shall be put into the said chest, and converted to the said use, and also the rents of lands, the profit of cattle, and money given or bequeathed to the finding of torches, lights, tapers and lamps, shall be converted to the

said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the church, if great need require, and whereas the parish is very poor, and not able otherwise to repair the same.

30. And forasmuch as priests be public ministers of the church, and upon the holy days ought to apply themselves to the common administration of the whole parish, they shall not be bound to go to women lying in childbed, except in time of dangerous sickness, and not to fetch any corse before it be brought to the churchyard; and if the woman be sick, or the corse brought to the church, the priest shall do his duty accordingly in visiting the woman, and burying the dead person.

31. Also, To avoid the detestable sin of simony, because buying and selling of benefices is execrable before God; therefore all such persons as buy any benefices, or come to them by fraud or deceit, shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion. And such as do sell them, or by any colour do bestow them for their own gain and profit, shall lose their right and title of patronage, and presentment for that time, and the gift thereof for that vacation shall appertain to the king's majesty.

32. Also, Because through lack of preachers in many places of the king's realms and dominions, the people continue in ignorance and blindness, all parsons, vicars and curates shall read in their churches every Sunday one of the homilies, which are and shall be set forth for the same purpose by the king's authority, in such sort as they shall be appointed to do in the preface of the same.

33. Also, Whereas many indiscreet persons do at this day uncharitably contemn and abuse priests and ministers of the church, because some of them (having small learning) have of long time favoured phantasies rather than

God's truth; yet forasmuch as their office and function is appointed of God, the king's majesty willeth and chargeth all his loving subjects, that from henceforth they shall use them charitably and reverently for their office and ministration sake, and especially all such as labour in the setting forth of God's holy word.

34. Also, That all manner of persons which understand not the Latin tongue, shall pray upon none other primer, but upon that which was lately set forth in English by the authority of king Henry the Eighth, of most famous memory. And that no teacher of youth shall teach any other than the said primer. And all those which have knowledge of the Latin tongue, shall pray upon none other Latin primer, but upon that which is likewise set forth by the said authority. And that all graces to be said at dinner and supper, shall be always said in the English tongue. [b]And that none other grammar shall be taught in any school or other place within the king's realms and dominions, but only that which is set forth by the said authority.

35. Item, That all chantry priests shall exercise themselves in teaching youth to read and write, and bringing them up in good manners, and other virtuous exercises.

36. Item, When any sermon or homily shall be had, the prime and hours shall be omitted.

[b]*And that none other grammar*] The grammar usually known by the name of "Lilly's," but the different parts of which appear to have been derived from such eminent contributors as Wolsey, Colet, Lily, and Erasmus Having been approved by king Henry VIII., king Edward VI., queen Elizabeth, and in the canons of king James, it was received without question, as enjoying exclusive privileges under the royal supremacy, till the year 1664, when it was projected to have another form of grammar approved by convocation, and bishop Pearson undertook the management of the matter. But nothing was actually accomplished. See Kennet's Hist. vol. iii. p. 274.

[c] *The form of bidding the common-prayers.*

You shall pray for the whole congregation of Christ's church; and specially for this church of England and Ireland; wherein first I commend to your devout prayers, the king's most excellent majesty, supreme head immediately under God of the spiritualty and temporalty of the same church; and for queen Katherine dowager, and also for my lady Mary, and my lady Elizabeth, the king's sisters.

Secondly, you shall pray for my lord protector's grace, with all the rest of the king's majesty's council; for all the lords of this realm, and for the clergy and the commons of the same; beseeching Almighty God to give every of them in his degree, grace to use themselves in such wise, as may be to God's glory, the king's honour, and the weal of this realm.

[d] Thirdly, you shall pray for all them that be departed

[c] *The form of bidding*] "All the change king Henry the Eighth made in this [the bidding prayer] was, that, the pope and cardinals' names being left out, he was ordered to be mentioned with the addition of his title of Supreme Head, that the people, hearing that oft repeated by their priests, might be better persuaded about it; but his other titles were not mentioned. And this order was now renewed [in K. Edward's Injunctions]; only the prayer for departed souls was changed from what it had been. It was formerly in these words: 'Ye shall pray for the souls that be departed, abiding the mercy of Almighty God, that it may please him, the rather at the contemplation of our prayers, to grant them the fruition of his presence:' which did imply their being in a state where they did not enjoy the presence of God, which was avoided by the more general words now prescribed." Burnet, H. R. vol. ii. p. 61.

[d] *Thirdly, ye shall pray*] The practice of praying for the dead was continued in the first Service Book of K. Edw. VI., set forth in the year 1549, and was expressed in the burial service, as well as in the following words contained in the prayer "for the whole state of Chirst's Church:" "We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us with the sign of faith,

out of this world in the faith of Christ, that they with us, and we with them at the day of judgment, may rest both body and soul, with Abraham, Isaac, and Jacob in the kingdom of heaven.

All which and singular injunctions the king's majesty ministereth unto his clergy and their successors, and to all other his loving subjects: straitly charging and commanding them to observe and keep the same upon pain of deprivation, sequestration of fruits of benefices, suspension, excommunication, and such other coercion, as to

and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy and everlasting peace." In the second Service Book, published in the year 1552, this prayer was entirely omitted, and the words "militant here in earth" were added to the Prefix, to shew that the Church not only did not practise intercession for the dead, but even carefully excluded it. (See "The two Liturgies of K. Edw. VI, compared." p. xxxii.) Such prayers are more directly condemned in the Homilies of queen Elizabeth, in the following words: "Therefore let us not deceive ourselves, thinking that either we may help other, or other may help us, by their good and charitable prayers in time to come. For, as the Preacher saith, 'Where the tree falleth, whether it be toward the south or toward the north, in what place soever the tree falleth, there it lieth;' (Eccles. xi. 3.) meaning thereby that every mortal man dieth either in the state of salvation or damnation, according as the words of the evangelist John do also plainly import. (John iii. 36.)" Third Part of the Sermon concerning Prayer, p. 283. ed. Oxf. 1810. They were also directly condemned by archbishop Grindal in his Injunctions delivered to the province of York in the year 1571: "nor any other superstitious ceremonies to be observed or used, which tended either to the maintenance of prayer for the dead, or of the popish purgatory." (No. LXXVI.) The same condemnation may also be inferred from the Visitation Articles which archbishop Grindal issued for the province of Canterbury in the year 1576, (No. LXXXII*.) The practice however has been commended by many divines of the English Church, and it has been sought on several occasions, more especially at the beginning of the 18th century, to introduce it again into the book of Common Prayer. See "The Christian Priesthood asserted," by Hickes; and Tracts entitled, "Reasons for restoring the Prayers and Directions of Edw. VIth's first Liturgy," 1717.

ordinaries, or other having ecclesiastical jurisdiction, whom his majesty hath appointed for the due execution of the same, shall be seen convenient: charging and commanding them to see these injunctions observed and kept of all persons, being under their jurisdiction, as they will answer to his majesty for the contrary; and his majesty's pleasure is, that every justice of peace (being required) shall assist the ordinaries and every of them for the due execution of the said injunctions.

Articles to be inquired of in the king's majesty's visitation.

First, Whether that the bishop, archdeacons and other, having jurisdiction ecclesiastical, have caused only to be sung or said the English procession in their cathedral church, and other churches of their diocese.

Item, Whether your bishop, chancellor, commissary, archdeacon or official, be propense and light in excommunicating of men for a little lucre.

Item, Whether they or any of them for one man's trespass have taken away from the people and the whole parishioners their divine service, as for violating and suspending the churchyards, and such like.

Item, Whether they do take excessive sums of money for consecrating again either of the churchyards or of any other ornaments for the use of altars, or of bells, where is no need of consecration, but is superstitious and lucrative.

Item, Whether that they or any of them take any great exactions for institutions, inductions, assignations of pensions, or for any other matter ecclesiastical.

Item, Whether they do lightly call any persons before them *ex officio*, and put them to their purgation, without urgent suspicion, or infamy proved.

Item, Whether the bishop have not preached without dissimulation against the usurped power of the bishop of Rome, and set forth the king's majesty's jurisdiction to

be the only supreme power in all his realms and dominions.

Whether the bishop have personally preached in any of your churches, or any where within this diocese, and how often in the year.

Item, Whether he and his officers have diligently executed for their part our late king's injunctions and his letters missives, for a due order in the religion of Christ, and caused the said injunctions and letters to be diligently put in execution through his diocese.

Item, Whether he hath learned and discreet officers under him, that do without any respect of persons punish such crimes as appertaineth to ecclesiastical jurisdiction.

Item, Whether he or any of his officers do take any money or other gift to hide and cloak adultery or any other notorious vice, that ought by them to be punished.

Item, If any commutation of penance have been made to a pecuniary sum, to what purpose the same hath been converted, and what good deeds hath been done with the same, and specify the said deeds.

Item, Whether the bishop hath such chaplains about him, as been able to preach the word of God, and do the same purely and sincerely, and how oft in the year, how many they be, and what be their names.

ITEM, Whether parsons, vicars and curates, and every of them, have justly and truly, without dissimulation, preached against the usurped power and pretensed authority and jurisdiction of the bishop of Rome.

Item, Whether they have preached and declared that the king's majesty's power, authority and preeminence is, within this realm and the dominions of the same, the most supreme and highest under God.

Item, Whether any person hath by writing, cyphering, printing, preaching or teaching, deed or act, obstinately holden and stand with, to extol, set forth, maintain or defend the authority, jurisdiction or power of the bishop

of Rome or of his see, heretofore claimed and usurped: or by any pretense obstinately or maliciously invented any thing for the extolling of the same or any part thereof.

Item, Whether they have declared to their parishioners the articles concerning the abrogation of certain superfluous holy-days, and done their endeavour to persuade their said parishioners to keep and observe the same articles inviolably: and whether any of those abrogated days hath sithence the said abrogation been kept as holy-days, contrary to the said articles, and by whose occasion they were so kept.

Whether there do remain not taken down in your churches, chapels or elsewhere, any misused images, with pilgrimages, clothes, stones, shoes, offerings, kissings, candlesticks, trindles of wax, and such other like; and whether there do remain not delaied and destroyed any shrines, covering of shrines, or any other monument of idolatry, superstition and hypocrisy.

Whether they have not diligently taught upon the Sundays and holy-days their parishioners, and specially the youth, their Pater noster, the Articles of our faith, and the Ten Commandments in English; and whether they have expounded and declared the understanding of the same.

Whether they have diligently, duly and reverently ministered the sacraments in their cures.

Whether such beneficed men as be lawfully absent from their benefices do leave their cure to a rude and unlearned person, and not to an honest, well-learned and expert curate.

Whether they have provided and laid in some convenient place of the church, where they have cure, a Bible of the largest volume in English.

Whether parsons, vicars, curates, chantry-priests and other stipendiaries be common haunters and resorters to

taverns and alehouses, giving themselves to excessive drinking, rioting and playing at unlawful games, and apply not themselves chiefly to the study of scripture, teaching of youth, or some other honest and godly exercise.

Whether they be resident upon their benefices and keep hospitality or no: and if they be absent, or keep no hospitality, whether they do make due distribution amongst the poor parishioners or no.

Whether they, having yearly to dispend in spiritual promotions an hundred pound, do not find competently one scholar in any university, or at some grammar school; and for as many hundred pounds as every of them may dispend, so many scholars likewise be found by them, and what be their names that they so find.

Whether they keep their chancels, rectories, vicarages, and all other houses appertaining to them, in due reparations.

Whether they have every Lent required their parishioners in their confession to recite their Pater noster, the Articles of our faith and the Ten Commandments in English.

Whether they have counselled or moved their parishioners rather to pray in a tongue not known, than in English; or to put their trust in any prescribed number of prayers, as in saying over a number of beads, or other like.

Whether they have preached or caused to be preached purely and sincerely the word of God and the faith of Christ in every of their cures every quarter of the year once at the least; exhorting their parishioners to the works commanded by scripture, and not to works devised by man's phantasies.

Whether in their sermons they have exhorted the fathers and mothers, masters and governors of youth, to bring them up in some virtuous study or occupation.

Whether they have exhorted the people to obedience to the king's majesty and his officers, and to charity and love one to another.

Whether they have moved the people to read and hear the scripture in English, and have not discouraged them from reading and hearing of the same, such as be not prohibited so to do.

Whether they have declared to their parishioners that they ought to know and understand the Pater noster, the Articles of our faith and the Ten Commandments in English, before they should receive the blessed sacrament of the altar.

Whether they have taught the people the true use of images; which is only to put them in remembrance of the godly and virtuous lives of them that they do represent: and have taught that if the said people use the images for any other purpose, they commit idolatry to the great danger of their souls.

Whether they have declared and to their wits and power have persuaded the people, that the manner and kind of fasting in Lent, and other days in the year, is but a mere positive law, and that therefore all persons having just cause of sickness or necessity, or being licensed by the king's majesty, may temperately eat all kinds of meat, without grudge or scruple of conscience.

Whether your parsons, vicars and curates have shewed and declared unto you the true use of ceremonies; that is to say, that they be no workers nor works of salvation, but only outward signs and tokens to put us in remembrance of things of higher perfection.

Whether they have admitted any man to preach in their cures, not being lawfully licensed thereunto, or have refused or repelled such to preach as have been so licensed.

Whether they which have spoken and declared any thing for the setting forth of pilgrimages, feigned relics,

images or any such superstition, have not openly recanted the same.

Whether they have one book or register safely kept, wherein they write the day of every wedding, christening and burying.

Whether the king's injunctions were quarterly read or not.

Whether they have declared to their parishioners that St. Mark's day and the evens of the abrogated holy-days, should not be fasted.

Whether the knolling at the Aves be used.

Whether they have the Procession-book in English, and in their processions use none other Litany but that which is set forth in the same book. And whether they omit the same English Litany at any time in their processions. And whether they have had the same Litany as oft as they were commanded.

Whether they have put out of their church books this word *papa*, and the name and service of Thomas Becket, and prayers having rubricies containing pardons or indulgences, and all other superstitious legends and prayers.

Whether they bid the beads according to the order prescribed by our late sovereign lord king Henry the VIII.

Whether they or any of them have been admitted to their benefices by simony, or by any other unlawful means.

Whether in their masses they use not the collects made for the king, and make not special mention of his majesty's name in the same.

Whether they or any of them do keep more benefices and other ecclesiastical promotions, than they ought to do; not having sufficient licenses and dispensations thereunto; and how many they keep, and their names.

WHETHER you know any person that is a letter of the word of God to be read in English; so that it be meekly, humbly and reverently done, and without disturbance of the people, and by them that have authority thereto.

Whether you know any person, spiritual or temporal, which doth let the word of God to be preached, or that the king's injunctions should not be duly executed.

Whether any person hath obstinately and maliciously, without a just and reasonable cause, broken the laudable ceremonies of the church commanded to be observed, or superstitiously abused the same: as in casting of holy water upon their beds and other places, and bearing about them holy bread, or making crosses of wood upon Palm-Sunday, or blessing with the holy candle, thinking thereby to put away sins, drive away devils, dreams and phantasies, or putting trust or confidence of salvation in the same ceremonies; whereas they be ordained only to put us in remembrance of the benefits which we have received by Christ.

Whether any person spiritual or temporal keep the church holy-day and the dedication day at any other time than is appointed by the ordinance made in that behalf by the king's majesty.

Whether matins, mass and evensong be kept at due hours in the church.

Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.

Whether any be common swearers or blasphemers of the name of God.

Whether any use lewd, unchaste, unhonest and filthy communication, songs and ballads.

Whether any do use to commune, jangle or talk in the church at the time of the divine service, preaching, reading or declaring the word of God.

Whether any do obstinately keep and defend any erroneous opinion, contrary to the word of God and faith of Christ.

Whether any commit adultery, fornication or incest, or be common bawds and receivers of such naughty persons.

Whether you know any that use charms, sorcery, enchantments, witchcraft, soothsaying, or any other like craft invented by the devil.

Whether you know any to be married within the degrees prohibited by the law of God, or that be separated and divorced without a just cause, approved by the law of God; and whether any such have married again.

Whether the church pulpit and other necessary things appertaining to the same be sufficiently repaired.

Whether you know any to have made privy contracts of matrimony, not calling two or more thereunto.

Whether any have married solemnly without banns asking.

Whether you know any that have taken upon them the execution of any man's testament, or be admitted to the administration of the goods of the dead, which do not duly distribute the same goods, according to the trust committed unto them, and specially such goods as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high ways, finding of poor scholars, or marriage of poor maids.

To what uses and intents all such gifts and bequests of cattle, money and other things as in times past were made for the finding of tapers, candles or lamps in the church, be now employed; and whether they be embezzled and withholden, and by whom.

Whether there be any persons commonly enfamed of adultery, fornication, common swearing, blaspheming the name of God, drunkenness, simony or other notorious crime, whom the bishop, archdeacon, or other his ordinary, for favour or fear, have not corrected accordingly; although they have been sundry times presented, and detected in visitation, or otherwise lawfully accused.

Whether there be any other primers used by them, that do not understand Latin, than the English Primer, set forth by the king's majesty: and whether they that

understand Latin do use any other than the Latin Primer set forth by like authority.

Whether there be any other grammar taught in any school within the realm, than that which is set forth by the king's majesty.

Whether they know any alienation of lands, tenements, jewels or goods pertaining to the church.

For chantry-priests.

WHETHER they be resident in their chantries.

Whether they be aiding and assisting the parson or vicar of the church that they be of, in the ministration of the sacraments and divine service accordingly.

Whether they keep and perform all such doles and distributions to the poor, and other deeds of charity, as they are bound by their foundations to do.

Whether they be of evil name, fame, or unhonest conversation, fighters, swearers, drunkards, or incontinent livers.

Item, What benefices and how many they have besides their chantries, and by what title they do keep the same.

III.

Papæ Rom.	Archiepisc. Cant.	Anno Christi.	Reg. Angliæ.
Paul. III. 13.	Tho. Cranmer. 15.	1547.	Edward. VI. 1.

The king's injunctions particularly delivered to the bishops.
Heylin, Hist. Reform. p. 37.

1. THAT they should, to the utmost of their power, wit and understanding, see and cause all and singular the king's injunctions heretofore given, or after to be given, from time to time, in and through their diocese duly, faithfully, and truly to be kept, observed,

and accomplished; and that they should personally preach within their diocese every quarter of a year, once at the least, that is to say, once in their cathedral churches, and thrice in other several places of their diocese, whereas they should see it more convenient, and necessary, except they had a reasonable excuse to the contrary. Likewise that they should not retain into their service or household any chaplain, but such as were learned and able to preach the word of God, and those they should also cause to exercise the same.

2. And secondly, That they should not give orders to any person, but such as were learned in holy scripture; neither should deny them to such as were learned in the same, being of honest conversation or living. And lastly, that they should not at any time or place preach, or set forth unto the people, any doctrine contrary or repugnant to the effect and intent contained or set forth in the king's highness' homilies; neither yet should admit or give license to preach to any within their diocese, but to such as they should know, or at least assuredly trust, would do the same; and if at any time, by hearing or by report proved, they should perceive the contrary, they should then incontinent not only inhibit that person so offending, but also punish him, and revoke their license.

IV.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
PAUL. III. 13.	THO. CRANMER. 15.	1547.	EDWARD. VI. 1.

[e]*The king's letter to the archbishop of York, concerning the visitation then intended.* Ex MS. Cott. Titus. B. 2. fol. 89.

EDWARDUS sextus Dei gratia Angliæ, Franciæ et Hiberniæ rex, fidei defensor, ac in terra ecclesiæ Anglicanæ et Hiberniæ supremum caput, Reverendissimo in Christo Patri, ac prædilecto consiliario nostro Roberto permissione divina Eboracen. archiepiscopo, Angliæ primati et metropolitano, salutem. Quum nos suprema authoritate nostra regia omnia et singula loca ecclesiastica clerumque et populum, infra et per totum nostrum Angliæ regnum constituta, propediem visitare statuerimus, vobis tenore præsentium stricte inhibemus atque mandamus, et per vos suffraganeis vestris confratribus episcopis, ac per illos suis archidiaconis, ac aliis quibuscunque jurisdictionem ecclesiasticam exercentibus, tam exemptis quam non exemptis, infra vestram provinciam Eboracen. ubilibet constitutis, sic inhiberi volumus atque præcipimus, quatenus nec vos nec quisquam eorum ecclesias aut alia loca prædicta, clerumve aut populum visitare, aut ea quæ sunt jurisdictionis exercere, seu quicquam aliud in præjudicium dictæ nostræ visitationis generalis quovismodo attemptare præsumat sive præsumant, sub pœna contemptus donec et quousque licentiam et facultatem vobis et eis in ea parte largiend. et impertiend. fore duxerimus. Et quia non solum internam animorum subditorum nos-

[e]*The king's letter*] "In the beginning of May, letters were issued out from the king to the archbishops, that they and all their fellow-bishops should forbear their visitations, as was usually done in all royal and archiepiscopal visitations." Strype, Cranm. vol. i. p. 208.

trorum pacem, verum etiam externam eorum concordiam, multiplicibus opinionum procellis, ex contentione dissentione et controversiis concionatorum exortis, multum corruptam, violatam ac misere divulsam esse cernimus, idcirco nobis admodum necessarium visum est ad sedandas et componendas hujusmodi opinionum varietates, quatenus inhibeatis seu inhiberi faciatis omnibus et singulis episcopis, ne alibi quam in ecclesiis suis cathedralibus, et aliis personis ecclesiasticis quibuscunque, ne in alio loco quam in suis ecclesiis collegiatis sive parochialibus, in quibus intitulati sunt, prædicent, aut subditis nostris quovismodo concionand. munus exerceant, nisi ex gratia nostra speciali ad id postea licentiati fuerint, sub nostræ indignationis pœna. In cujus rei testimonium sigillum nostrum, quo ad causas ecclesiasticas utimur, præsentibus apponi mandavimus. Dat. quarto die mensis Maii anno Domini 1547, et regni nostri anno primo.

E. Somerset. T. Seymour.
T. Cantuar. Will. Petre, Secry.
W. St. John.
J. Russel.
John Gage. John Barker.

V.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 14.	Tho. Cranmer. 16.	1547.	Edward. VI. 1.

[f] *A proclamation concerning the irreverent talkers of the sacrament. Dated the 27th day of December, anno regni reg. Edwardi primo.* (Bodl. Douce E. 40.)

WHEREAS the kyngs highnes hath of late, with the assent and consent of the lords spiritual and temporal, and the commons in the parliament held the fourth

[f] *A proclamation*] Strype, Mem. vol. ii. P. i. p. 126. and P. ii. p. 340.

day of November, in the first year of his most gracious reign, made a good and godly act and estatute against those who do contempn, despise, or with unsemely and ungodly words deprave and revile the holy sacrament of the body and blood of our Lord, commonly called "the sacrament of the altar:" and the same estatute hath most prudently declared, by al the words and terms which scripture speaketh of it, what is undoubtedly to be accepted, beleeved, taken and spoken by and of the said sacrament: yet this notwithstanding his majesty is advertised, that some of his subjects, not contented with such words and terms as scripture doth declare thereof, nor with that doctrine which the holy Ghost by the evangelists and St. Paul hath taught us, do not cease to move contentious and superfluous questions of the said holy sacrament, and supper of the Lord, entryng rashly into the discussing of the high mystery thereof, and go about in their sermons or talks arrogantly to define the manner, nature, fashion, ways, possibility or impossibility of those matters; which neither make to edification, nor God hath not by his holy word opened.

Which persons, not contented reverently and with obedient faith t'accept that the said sacrament, according to the saying of St. Paul, "the bread is the communion," or partaking, "of the body of the Lord; the wine," likewise, "the partaking of the bloud of Christ" by the words instituted and taught of Christ: and that the body and bloud of Jesu Christ is there; which is our comfort, thanksgiving, love-token of Christ's love towards us, and of ours as his members within ourself, search and strive unreverently whether the body and bloud aforesaid is there really or figuratly, locally or circumscriptly, and having quantity and greatnes, or but substantially and by substance only, or els but in a figure and manner of speaking; whether his blessed body be there, head, leggs, armes, toes and nails, or any other ways, shape and man-

ner, naked or clothed; whether he is broken and chewed, or he is always whole; whether the bread there remaineth as we see, or how it departeth; whether the flesh be there alone, and the bloud, or part, or ech in other, or in th'one both, in th'other but only bloud; and what bloud; that only which did flow out of the side, or that which remained: with other such irreverent, superfluous, and curious questions, which, how and what, and by what means, and in what forme, may bring into theim, which of human and corrupt curiosity hath desire to search out such mysteries as lyeth hid in the infinite and bottomless depth of the wisdom and glory of God, and to the which our humain imbecillity cannot attain: and therefore oftymes turneth the same to their own and others destruction by contention and arrogant rashnes, which simple and christian affection reverently receiving and obediently beleving without further search, taketh and useth to most great comfort and profit.

For reformation whereof, and to th'intent that further contention, tumult and question might not rise amonges the king's subjects, the king's highnes, by th'advice of the lord protector, and other his majestie's councel, straitly willeth and commandeth, that no mannor person from henceforth do in any wise contentiously and openly argue, dispute, reason, preach or teach, affirming any more termes of the said blessed sacrament, than be expresly taught in the holy scripture, and mentioned in the foresaid act; nor deny none which be therein conteined and mentioned, until such tyme as the king's majesty, by th'advice of his highnes council and the clergy of this realme, shal define, declare and set furthe an open doctrin therof, and what termes and words may justly be spoken therby, other then be expresly in the scripture conteined in the act before rehearsed.

In the mean while the king's highnes pleasure is, by th'advice aforesaid, that every his loving subjects shall

devoutly and reverently affirm and take that holy bread to be Christ's body, and that cup to be the cup of his holy bloud, according to the purport and effect of t'holy scripture conteined in th'act before expressed, and accommodate theimself rather to take the same sacrament worthily, than rashly to entre into the discussyng of the high mystery thereof.

Yet the king's highness mindeth not hereby to let or stop the ignorant and willing to learn quietly, reverently and privatly to demaund of those whom he thynketh knoweth more, the further instruction and teaching in the said blessed sacrament: so that the same be not done with contention, nor in open audience, with a company gathered together about them, nor with tumult: nor doth prohibite any man hereby likewise so quietly, devoutly and reverently to teach or instruct the weak and unlearned, according to the more talent and learnyng gyven to hym of God. But only, that al contention, strife and tumult, and irreverentness might be avoyded, and in open audience or preaching nothing taught, but which may have the holy scripture for warrant.

Upon pain that whosoever shal openly with contention or tumult, and in a company gathered together, either in churches, alehouses, markets, or elsewhere, contrary to the fourm and effect of this proclamation, defend and maintein, or irreverently and contentiously demaund of any man, any of the questions before rehersed, either on the one part, or of the other, or any such like, or do otherwise revile, contempne or despise the said sacrament, by calling it idol, or other such vile name, shal incurre the kyng's high indignation, and suffre imprisonment, or to be otherwise grievously punished at his majesties will and pleasure.

Gevyng further in authority to al justices of peace within the shires where they dwel, to apprehend and take al such as contentiously and tumultuously, with

companies or routs assembled about them, do dispute, argue or reason, or stifly maintein, or openly preach and define the questions before rehersed, or any of them, or such like, either on th'one part or th'other, and to commit the same to prison, untyl such tyme as the king's majesty's pleasure herein be known; and that they immediately do certify the name or names of the party so offendyng, and of theim who were there at the same tyme present, making the rout or assemble, to the king's highnes counsel: willyng and commaunding the said justices, with al diligence to execute the premisses according to the purport, effect, and true meanyng of the same, and their most bound duties, as they tender his highnes wil and pleasure, and wil answer to the contrary upon their peril.

VI.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 14.	Tho. Cranmer. 16.	1547.	Edward. VI. 1.

[g] *A proclamation for the absteyning from flesh in the lent time. Dated the* 16*th day of January, anno reg. primo.* (Bodl. Douce E. 40.)

THE king's highnes, by the advice of his most entirely beloved uncle, Edward duke of Somerset, governor of his person and protector of all his realms, dominions

[g] *A proclamation*] "The parliament that sat the next year converted this order for observation of the fasting-days into a law, which contains the very words of this proclamation . . . . But notwithstanding these orders for the keeping of Lent, I cannot but take notice what extravagant licenses were granted sometimes by the king's patents for dispensing with the observation of it. And in the year 1551, Jan. 10, a license was granted to the Lord Admiral Clinton to eat flesh 'cum quibuscunque cum eo ad suam mensam convescentibus, omnibus diebus jejunalibus quibuscunque.'" Strype, Mem. vol. ii. P. i. p. 129. and P. ii.

and subjects, and other of his privy council; considering, that his highnes hath not only cure and charge of the defence of his realms and dominions, as a king, but also as a christian king and supreme hed of the church of England and Ireland, a desire, wil and charge to lead and instruct his people, to him committed of God, in such rights, ways and customs, as might be acceptable to God, and to the further encrease of good living and vertue; and that his subjects now having a more perfect and clear light of the gospel, and true word of the Lord, thorow the infinite clemency and mercy of almighty God, by the hands of his majesty and his most noble father of famous memory, promulgate, shewed, declared and opened unto them, should and ought therby in al good works and vertues increase, be more forward, diligent and plentiful, as in fasting, prayer and almose deeds, in love, charity, obedience, and other such good works commaunded to us of God in his holy scripture: yet his highnes is advertised and informed, that diverse of his subjects be not only to al these more slow and negligent, but rather contempners and despisers of such good and godly acts and deeds, to the which if they were of their own minds bended and inclined, they needed not by outward and princely power be appointed and commaunded. But forsomuch as at this tyme now alate, more then at any other tyme, a great part of his subjects do break and contempne that abstinence, which of long tyme hath been used in this

p. 343. It is worthy of notice, as shewing on what grounds the Reformers recommended the practice of fasting, that the king had already published the following among his Articles of Visitation, (No. II. see also No. X.) "Whether they have declared, and to their wits and power have persuaded the people, that the manner and kind of fasting in Lent and other days in the year is but a mere positive law, and that therefore all persons having just cause of sickness or necessity, or being licensed by the king's majesty, may temperately eat all kinds of meats without grudge or scruple of conscience." See also Nos. XII. and LXXXV. and Burnet Hist. Ref. vol. ii. p. 121.

his majestie's realm, upon the fridays and saturdays, and the tyme commonly called lent, and other accustomed tymes; his highnes is constreined to se a convenient order herein set and appointed: not mindyng therby, that his subjectes should thynk any difference to be in the days or meats, or that th'one should be to God more holy, more pure, or more clean, then th'other; for al days and al meats be of one and equal purity, cleannes and holines, that we should in theim, and by theim, live to the glory of God, and at al tymes, and for al meats, geve thanks unto hym, of the which none can defile us at any tyme, or make us unclene; being christian men, to whom al things be holy and pure, so that they be not used in disobedience and vice: but his majesty hath allowed and approved the days and tymes before accustomed, to be continued and still observed here in this church of England, both that men should on those days abstein and forbear their pleasures, and the meats wherein they have more delight, to th'intent to subdue their bodies unto the soul and spirit; unto the which to exhort and move men is the office of a good and godly hed and ruler. And also for worldly and civil policy, certain days in the yere to spare flesh and use fish for the benefit of the commonwealth, and profit of this his majesties realm, wherof many be fishers and men using that trade of living, unto the which this realm, on every part environed with the seas, and so plentiful of fresh waters, doth easily minister occasion, to the great sustinaunce of this his highnes people. So that hereby both the nourishment of the land might be encreased by saving flesh, and specially at the spring tyme, when lent doth commonly fal, and when the most common and plenteous breedyng of flesh is. And also divers of his loving subjects have good lyvyngs, and get great riches therby, in uttering and selling such meats as the sea and fresh water doth minister unto us: and this his majestie's

realm hath more plenty of ships, boats, crayers and other vessels, by reason of those which by hope of lucre do follow that trade of lyvyng.

Wherefore his majesty, having consideration, that where men of their own mynds do not geve themselves, so oft as they should do, to fastyng, a common abstinence may and should be by the prince enjoyned and commaunded; and having an eye and mind to the profit and commodity of his realm and subjects, and to a common and civil policy, hath willed and commaunded, and by these presents doth wil and commaund, by th'advice aforesaid, al maner of person and persons, of what estate, degree, or condition, he or they be (other then such as already be, or hereafter shal be, excused by law, or licensed or authorized sufficiently to the contrary) to observe and keep from hencefurth such fastyng days, and the tyme commonly called lent, in absteining from al maner of flesh, as heretofore in this realm hath been most commonly used and accustomed: upon pein, that whosoever shal, upon any day heretofore wont to be fasted from flesh, and not by the king's highnes or his predecessors abrogate and taken away, eat flesh contrary to this proclamation, shal incurr the king's high indignation, and shal suffre imprisonment, and be otherwise grievously punished at his majestie's wil and pleasure. And further the king's highnes, by th'advice aforesaid, straitly chargeth and commaundeth al maiors, bailiffs, and other head-officers, and rulers of cities and towns, and al justices of peace in the sheres where they be in commission, to be attendant and diligent to the execution of this proclamation, in committing to prison the offenders contrary to this proclamation, upon sufficient proof thereof by two sufficient witnesses before them had and made: there to remain during the king's pleasure, according to the true purport, effect and meaning of the same, as they tender the king's majestie's wil and pleasure, and wil answer to

the contrary at their peril. And where the late king of most famous memory, father to his highnes, hath geven divers yeres licence to his subjects in the tyme of lent to eat butter, chese, eggs and other meats, commonly called white meats, the king's highnes, by th'advice aforesaid, considering the same to have been done not without great considerations, doth geve likewise licence and authority to al his loving subjects from hencefurth freely for ever in the tyme of lent, or other prohibited tymes by law or custom, to eat butter, eggs, chese and other white meats, any law, statute, act or custome to the contrary notwithstanding.

VII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 14.	Tho. Cranmer. 16.	1547.	Edward. VI. 2.

[h]*A proclamation against those that do innovate, alter, or leave done any rite or ceremony in the church of their private authority, and against them which preach without license, set forth the sixth day of February, in the second year of the king's majesty's most gracious reign.*—Ex reg. Cranm. fol. 111. et Burnet Hist. Reform. vol. ii. app. p. 128. (Bodl. Douce E. 40.)

THE king's highnes by the advice of his most entirely beloved uncle the duke of Somerset, governor of his most royal person, and protector of all his realms, domin-

[h] *A proclamation*] The restraints imposed by this proclamation upon the Reformers, who were desirous of imitating the example of some foreign churches, were repeated in the proclamation published in the March following together with the Order of the Communion, and led to the compilation of the first Book of Common Prayer, which was ratified by Parliament in the month of January, 1549. See "The two Liturgies of K. Edw. VI. compared," pp. xi. and 425. Strype's Mem. vol. ii. P. i. p. 230. and P. ii. p. 346. "This proclamation was necessary for

ions, and subjects, and others of his council, considering nothing so much to tend to the disquieting of his realm as diversity of opinions and variety of rites and ceremonies concerning religion and worshipping of Almighty God; and therefore studying all the ways and means, which can be, to direct this church and the cure committed to his highnes, in one and most true doctrine, rite, and usage: yet is advertised that certain private curates, preachers, and other laymen, contrary to their bounden duties of obedience, do rashly attempt of their own and singular wit and mind, in some parish churches and otherwise, not only to persuade the people from the old and accustomed rites and ceremonies, but also themselves bring in new and strange orders every one in their church according to their fantasies; the which, as it is an evident token of pride and arrogancy, so it tendeth both to confusion and disorder, and also to the high displeasure of Almighty God, who loveth nothing so much as order and obedience. Wherefore his majesty straitly chargeth and commandeth, that no manner person, of what estate, order, or degree soever he be, of his private mind, will, or fantasy do omit, leave done, change, alter or innovate any order, rite or ceremony commonly used and frequented in the church of England, and not commanded to be left done at any time, in the reign of our late sovereign lord, his highnes' father, other than such as his highnes, by the advice aforesaid, by his majesty's visitors, injunctions,

giving authority to the archbishop of Canterbury's letters, which were censured as a great presumption for him, without any public order, to appoint changes in sacred rites. Some observed that the council went on making proclamations, with arbitrary punishments, though the act was repealed that had formerly given so great authority for them. To this it was answered, that the king by his supremacy might still in matters of religion make new orders, and add punishments upon the transgressors; yet this was much questioned, though universally submitted to." Burnet, Hist. Ref. vol. ii. p. 122. and vol. ii. P. 2. p. 185.

statutes, or proclamations hath already or hereafter shall command to be omitted, left, innovated, or changed; but that they be observed after that sort, as before they were accustomed, or else now sith prescribed by the authority of his majesty, or by the means aforesaid, upon pain, that whosoever shall offend contrary to this proclamation, shall incur his highnes' indignation, and suffer imprisonment and other grievous punishments, at his majesty's will and pleasure. Provided always[i], that for not bearing a candle upon Candlemas-day, not taking ashes upon Ashwednesday, not bearing palm upon Palm-sunday, not creeping to the cross, not taking holy bread or holy water, or for omitting other such rites and ceremonies concerning religion, and the use of the church, which the most reverend father in God the archbishop of Canterbury by his majesty's will and commandment with the advice aforesaid hath declared, or hereafter shall declare to the other bishops by his writing under seal, as heretofore hath been accustomed, to be omitted or changed; no man hereafter be imprisoned nor otherwise punished, but all such things to be reputed for the observation, and following of the same, as though they were commanded by his majesty's injunctions. And to the intent, that rash and seditious preachers should not abuse his highnes' people, it is his majesty's pleasure, that whosoever shall take upon him to preach openly in any parish church, chapel, or any other open place other than those, which be licensed by the king's majesty, or his highnes' visitors, the archbishop of Canterbury, or the bishop of the diocese, where he do preach, except it be the bishop, parson, vicar, dean, or provost, in his or their own cure, shall be forthwith, upon such attempt and preaching contrary to this proclamation, committed to prison, and there remain until such time as his

[i] *Provided always*] This sentence, ending with "his majesty's injunctions," was omitted, when the proclamation was republished by authority in the year 1550. See Bodl. Douce E. 40. fol. 15.

majesty, by the advice aforesaid, hath taken order for the further punishment of the same. And that the premisses should be more speedily and diligently done and performed, his highnes giveth straitly in commandment to all justices of peace, mayors, sheriffs, constables, headboroughs, churchwardens, and all other his majesty's officers and ministers, and rulers of towns, parishes, and hamlets, that they be diligent and attendant to the true and faithful execution of this proclamation, and every part thereof, according to the intent, purport, and effect of the same. And that they of their proceedings herein, or if any offender be, after they have committed the same to prison, do certify his highnes, the lord protector, or his majesty's council with all speed thereof accordingly, as they tender his majesty's pleasure, the wealth of the realm, and will answer to the contrary at their utmost perils.

God save the king.

VIII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
PAUL. III. 14.	THO. CRANMER. 16.	1547.	EDWARD. VI. 2.

[i] *The archbishop's letter to the bishop of London against candles, and ashes, and palms in churches.*—Ex reg. Bonn. fol. 110.

THIS is to advertise your lordship, that my lord protector's grace with advice of others the king's majesty's council, for certain considerations them there-

[i] *The archbishop's letter*] The practices forbidden in this letter had already been condemned in the Homilies published in July 1547, the 5th of which, "Of good works," now shewn to have been written by Cranmer himself (Wordsworth Eccl. Biog. vol. iii. p. 505. Cranmer's Works by Jenkyns, vol. i. p. xlvi. and vol. ii. p. 121) contains the following words, in a list of papistical superstitions and abuses; "of purgatory, of masses satisfactory, of stations and jubilees, of feigned relicks, of hallowed beads, bells, bread, water, palms, candles, fire, and such other." The

unto moving, hath fully resolved, that no candles should be borne upon Candlemas-day, nor also from henceforth ashes or palms used any longer. Wherefore I beseech your lordship to cause admonition thereof to be given in all parish churches throughout your diocese with all celerity: and likewise unto all other bishops, that be hereabouts, that they may do the semblable in their dioceses before Candlemas-day. And as for other bishops, that cannot have knowledge so soon, you may give them knowledge hereof at more leisure, so that it be done before Ashwednesday. Thus fare your lordship well, your loving friend,

Lambeth, Jan. 27, 1547. T. CANTUAR.

editions indeed, from that of Bill in 1623 down to our own times, generally read "psalms, candles, fire." And so also Strype quotes the passage in his Memorials of Cranmer, vol. i. p. 249. But it is evident from this letter, from the nature of the case, and from the original edition of Grafton in the year 1547, that the right reading is "palms." And so it is printed in the Oxford edition of 1832. It was on this passage that Bp. Gardiner, in a letter addressed to the Protector Somerset soon after the publication of the Homilies, made the following remarks (see Strype's Cranm. vol. ii. p. 786.): "The Boke of Homiles numbreth the hallowing of bread, palmes, and candles among papisticall superstitions and abuses. The Doctrine of the Parliament willeth them to be reverently used. And so do the Injunctions nowe set fourthe. Which made me thinke the printer myght thrust in an homilie of his owen devise." How far these practices were allowed by the recent Injunctions may be seen by the direct comparison of them, and of the preceding Proclamation; in maintaining that they were in accordance with the Doctrine of the Parliament, Bp. Gardiner referred to "The necessary Doctrine and Erudition of any Christen Man," published in 1540, which treated the errors of the church of Rome with great leniency, and was approved by Parliament in the year 1543, Bp. Gardiner himself having taken an active part in the correction of it. See Strype's Cranm. vol. i. pp. 143 and 226. It would appear that this letter of the archbishop derives its authority from the preceding proclamation, and was written after the order in council was agreed upon, but before the proclamation was issued. But here, as in many other cases, there is some confusion as to dates. Comp. Collier, vol. ii. p. 241. Lingard. vol. iv. p. 393.

IX.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 14.	Tho. Cranmer. 16.	1547.	Edward. VI. 2.

[k]*Mandatum ad amovendas et delendas imagines.*—Ex reg. Cranmer fol. 32. a.

THOMAS permissione divina Cantuariensis archiepiscopus, totius Angliæ primas et metropolitanus, per illustrissimum in Christo principem, et dominum nostrum dominum Edwardum sextum Dei gratia Angliæ, Franciæ et Hiberniæ regem, fidei defensorem, et in terra ecclesiæ Anglicanæ, et Hibernicæ supremum caput, sufficienter et legitime auctorizatus; venerabili confratri nostro domino Edmundo eadem permissione Londoniensi episcopo, vestrove vicario in spiritualibus generali et officiali principali, salutem et fraternam in Domino charitatem. Literas missivas clarissimorum et prudentissimorum dominorum de privato consilio suæ regiæ majestatis manibus subscriptas, nobis inscriptas et directas, nuper recepimus, tenorem subsequentem complectentes.

After our right hartye recommendations to your good lordship; where now of late in the king's majestie's visitation, amonge other godlye injunctions commaunded to be generally observed throughe all partes of this his highnes realme, one wes set forthe, for the taking downe of all suche images, as had at any tyme ben abused with pilgrimages, offeringes or censinges; albeit that this said injunction hathe in many partes of the realme ben wel and quyetlye obeyed and executed, yet in many other places muche stryfe and contentyon hath rysen and dayly ryseth, and more and more encreaseth, about the execution of the same, some men beyng so superstytyous or rather wylfull, as they wold by theyr good wylles retayne

[k] *Mandatum ad amovendas*] Burnet, H. R. vol. ii. p. 123. Collier, vol. ii. p. 241.

all suche images styll, although they have been mooste manyfestlye abused, and in some places also the images whiche by the saide injunctions were taken downe, be now restored and set up againe, and almoste in every place ys contentyon for images, whether they have been abused or not; and whiles these men go about on both sides contentyouslye to obtaine theyr myndes, contending whether this or that image hath been offered unto, kyssed, censed, or otherwyse abused, partyes have in some places ben taken in suche sorte, as further inconvenyence is very like to ensue, yf remedie be not provided in tyme: considering therefore that allmost in no places of this realme ys any sure quyetness, but where all images be hoolly taken awaye and pulled downe already, to the intent that all contentyon in everye parte of this realme for this matter may be clerely taken away, and that the lyvely images of Chryste shulde not contende for the deade images, whiche be things not necessary, and without whiche the churches of Christ contynued most godlye many yeres. We have thought good to signify unto you, that his highnes pleasure with th' advyse and consent of us the lord protectour and the reste of the counsell ys, that immediately upon the sight herof, with as convenyent diligence as you maye, you shall not onelye gyve ordre, that all the images remayninge in any churche or chappell within your diocese be removed and taken away, but also by your letters signifye unto the reste of the busshopes within your provynce his highnesse pleasure for the lyke order to be gyven by them and every of them, within their several dioceses; and in th'execution therof we requyre bothe you and the reste of the busshopes foresayd, to use suche foresight as the same may be quyetlye donne with as good satisfaction of the people as may be. Thus fare your goode lordeshipe well. From Somersett place the twenty first of February 1547. Your lordshipp's assured frendes, E. Somersett, Jo. Russell, Henricus Arundell, T. Seymour,

Anthony Wyngefelde. William Paget. Quibus quidem literis pro nostro erga suam regiam majestatem officio, uti decet, obtemperare summopere cupientes, vestræ fraternitati tenore præsentium committimus et regiæ majestatis vice et nomine, quibus in hac parte fungimur, mandamus, quatenus attento diligenter literarum hujuscemodi tenore, omnibus et singulis confratribus coepiscopis nostris, et ecclesiæ nostræ Christi Cantuariensis suffraganeis, cum ea qua poteritis celeritate accommoda præcipiatis, ut ipsorum singuli in suis cathedralibus, nec non civitatum et diœcesium suarum parochialium ecclesiis, exposito publice literarum hujuscemodi tenore, omnia et singula in literis præinsertis comprehensa, deducta et descripta, quatenus eos concernunt, in omnibus et per omnia exequi et perimpleri sedulo et accurate curent et fieri non postponant, sicque a vobis, frater charissime, in civitate et diœcesi vestris London. per omnia fieri et perimpleri volumus et mandamus. Dat. in manerio nostro de Lambehithe vigesimo quarto die mensis Februarii, anno Domini juxta computationem ecclesiæ Anglicanæ 1547. Et nostræ consecrationis anno 15.

X.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 14.	Tho Cranmer. 16.	1547.	Edward. VI. 2.

Articles to be enquired of in the visitations to be had within the diocese of Canterbury, in the second year of the reign of our dread sovereign lord Edward the Sixth, by the grace of God king of England, France, and Ireland, defender of the faith, and in earth of the church of England and also of Ireland, the supreme head.

FIRST. Whether parsons, vicars and curates, and every of them, have purely and sincerely, without

Articles to be enquired.] Strype. Cranm. vol. i. p 253. "Injunc-

colour or dissimulation, four times in the year at the least, preached against the usurped power, pretensed authority, and jurisdiction of the bishop of Rome.

Item, Whether they have preached and declared likewise four times in the year at the least, that the king's majesty's power, authority and pre-eminence, within his realms and dominions, is the highest power under God.

Item, Whether any person hath by writing, cyphering, preaching, or teaching, deed or act, obstinately holden, and stand with to extol, set forth, maintain or defend the authority, jurisdiction or power of the bishop of Rome, or of his see heretofore claimed and usurped, or by any pretence, obstinately or maliciously, invented any thing for the extolling of the same, or any part thereof.

Item, Whether in their common prayers they use not the collects made for the king, and make not special mention of his majesty's name in the same.

Item, Whether they do not every Sunday and holyday, with the collects of the English procession, say the prayer set forth by the king's majesty for peace between England and Scotland.

Item, Whether they have not removed, taken away, and utterly extincted and destroyed in their churches, chapels and houses, all images, all shrines, coverings of shrines, all tables, candlesticks, trindles, or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry and superstition, so that there remain no memory of the same in walls, glass windows, or elsewhere.

Item, Whether they have exhorted, moved and stirred their parishioners to do the like in every of their houses.

tions were certainly given by the archbishop either at this or some other diocesan visitation shortly afterwards, as they are referred to in those which he delivered to the Chapter of Canterbury two years later." Cranmer's Works by Jenkyns, vol. i. p. lix.

Item, Whether they have declared to their parishioners the articles concerning the abrogation of certain superfluous holy-days, and done their endeavour to persuade the said parishioners to keep and observe the same articles inviolably; and whether any of those abrogate days have been kept as holy-days, and by whose occasion they were so kept.

Item, Whether they have diligently, duly and reverently ministered the sacraments in their cures.

Item, Whether they have preached, or caused to be preached purely and sincerely the word of God, in every of their cures, every quarter of the year, once at the least, exhorting their parishioners to works commanded by the scripture, and not to works devised by men's fantasies besides scripture, as wearing or praying upon beads, or such like.

Item, Whether they suffer any torches, candles, tapers, or any other lights to be in your churches, but only two lights upon the high altar.

Item, Whether they have not every holy-day, when they have no sermon, immediately after the Gospel, openly, plainly and distinctly, recited to the parishioners in the pulpit, the "Pater noster," the Creed, and the Ten Commandments in English.

Item, Whether every Lent they examine such persons as come to confession to them, whether they can recite the "Pater noster," the Articles of our faith, and the Ten Commandments in English.

Item, Whether they have charged fathers and mothers, masters and governors of youth, to bring them up in some virtuous study and occupation.

Item, Whether such beneficed men as be lawfully absent from their benefices, do leave their cure to a rude and unlearned person, and not an honest, well learned and expert curate, which can and will teach you wholesome doctrine.

Item, Whether in every cure they have, they have provided one book of the whole Bible of the largest volume in English, and the Paraphrasis of Erasmus also in English upon the Gospels, and set up the same in some convenient place in the church, where their parishioners may most commodiously resort to the same.

Item, Whether they have discouraged any person from reading of any part of the Bible, either in Latin or in English, but rather comforted and exhorted every person to read the same, as the very lively word of God, and the special food of man's soul.

Item, Whether parsons, vicars, curates, and other priests, be common haunters and resorters to taverns or alehouses, giving themselves to drinking, rioting or playing at unlawful games, and do not occupy themselves in the reading or hearing of some part of holy scripture, or in some other godly exercise.

Item, Whether they have admitted any man to preach in their cures, not being lawfully licensed thereunto, or have refused or denied such to preach, as have been licensed accordingly.

Item, Whether they which have heretofore declared to their parishioners, any thing to the extolling or setting forth of pilgrimages, relics or images, or lighting of candles, kissing, kneeling, decking of the same images, or any such superstition, have not openly recanted and reproved the same.

Item, Whether they have one book or register safely kept, wherein they write the day of every wedding, christening and burying.

Item, Whether they have exhorted the people to obedience to the king's majesty and his ministers, and to charity and love one to another.

Item, Whether they have admonished their parishioners, that they ought not to presume to receive the sacrament of the body and blood of Christ, before they

can perfectly rehearse the "Pater noster," the Articles of the Faith, and the Ten Commandments in English.

Item, Whether they have declared, and to their wits and power have persuaded the people, that the manner and kind of fasting in Lent, and other days in the year, is but a mere positive law, and that therefore all persons, having just cause of sickness, or other necessity, or being licensed by the king's majesty, may moderately eat all kind of meats without grudge or scruple of conscience.

Item, Whether they be resident upon their benefices, and keep hospitality or no; and if they be absent, or keep no hospitality, whether they do make due distributions among the poor parishioners or not.

Item, Whether parsons, vicars, clerks, and other beneficed men, having yearly to dispend an hundred pound, do not find competently one scholar in the university of Cambridge or Oxford, or some grammar school, and for as many hundred pounds as every of them may dispend, so many scholars likewise to be found by them, and what be their names that they so find.

Item, Whether proprietaries, parsons, vicars and clerks, having churches, chapels or mansions, do keep their chancels, rectories, vicarages, and all other houses appertaining to them in due reparations.

Item, Whether they have counselled or moved their parishioners, rather to pray in a tongue not known, than in English, or to put their trust in a prescribed number of prayers, as in saying over a number of beads, or other like.

Item, Whether they have read the king's majesty's injunctions every quarter of the year, the first holy-day of the same quarter.

Item, Whether the parsons, vicars, curates, and other priests being under the degree of a bachelor of divinity, have of their own the New Testament both in Latin and English, and the Paraphrase of Erasmus upon the same.

Item, Whether within every church he that ministereth hath read or caused to be read the Epistle and Gospel in English, and not in Latin, either in the pulpit or some other meet place, so as the people may hear the same.

Item, Whether every Sunday and holy-day at matins they have read or caused to be read, plainly and distinctly in the said place, one chapter of the New Testament in English, immediately after the Lessons, and at even-song after "Magnificat," one chapter of the Old Testament.

Item, Whether they have not at matins omitted three lessons when nine should have been read in the church, and at evensong the responds with all the memories.

Item, Whether they have declared to their parishioners, that St. Mark's day, and the evens of the abrogate holy-days should not be fasted.

Item, Whether they have the procession book in English, and have said or sung the said litany in any other place but upon their knees in the midst of their church; and whether they use any other procession, or omit the said litany at any time, or say it or sing it in such sort, as the people cannot understand the same.

Item, Whether they have put out of their church books this word "papa," and the name and service of Thomas Becket, and prayers having rubrics containing pardons or indulgences, and all other superstitious legends and prayers.

Item, Whether they bid not the beads according to the order appointed by the king's majesty.

Item, Whether they have opened and declared unto you the true use of ceremonies (that is to say) that they be no workers nor works of salvation, but only outward signs and tokens, to put us in remembrance of things of higher perfection.

Item, Whether they have taught and declared to their parishioners, that they may with a safe and quiet conscience in the time of harvest, labour upon the holy and

festival days, and if superstitiously they abstain from working upon those days, that then they do grievously offend and displease God.

Item, Whether they have admitted any persons to the communion, being openly known to be out of charity with their neighbours.

Item, Whether the deans, archdeacons, masters of hospitals, and prebendaries, have preached by themselves personally twice every year at the least.

Item, Whether they have provided, and have a strong chest for the poor men's box, and set and fastened the same near to their high altar.

Item, Whether they have diligently called upon, exhorted and moved their parishioners, and specially when they make their testaments, to give to the said poor men's box, and to bestow that upon the poor chest, which they were wont to bestow upon pardons, pilgrimages, trentals, masses satisfactory, decking of images, offering of candles, giving to friars, and upon other like blind devotions.

Item, Whether they have denied to visit the sick, or bury the dead being brought to the church.

Item, Whether they have bought their benefices, or come to them by fraud or deceit.

Item, Whether they have every Sunday, when the people be most gathered, read one of the homilies, in order as they stand in the book, set forth by the king's majesty.

Item, Whether they do not omit prime and hours, when they have any sermon or homily.

Item, Whether they have said or sung any mass, in any oratory, chapel, or any man's house, not being hallowed.

Item, Whether they have given open monition to their parishioners that they should not wear beads, nor pray upon them.

Item, Whether they have moved their parishioners lying upon their death-beds, or at any other time, to bestow any part of their substance upon trentals, masses satisfactory, or any such blind devotions.

Item, Whether they take any trentals or other masses satisfactory to say or sing for the quick or the dead.

Item, Whether they have given open monition to their parishioners to detect and present to their ordinary all adulterers and fornicators, and such men as have two wives living, and such women as have two husbands living within their parishes.

Item, Whether they have not monished their parishioners openly, that they should not sell, give, nor otherwise alienate any of their churches' good.

Item, Whether they, or any of them do keep more benefices, and other ecclesiastical promotions than they ought to do, not having sufficient license and dispensations thereunto, and how many they be, and their names.

Item, Whether they minister the communion any other ways than only after such form and manner as is set forth by the king's majesty in the book of the communion.

Item, Whether they hallowed and delivered to the people any candles upon Candlemas-day, and ashes upon Ash-Wednesday, or any palms upon Palm-Sunday last past.

Item, Whether they had upon Good-Friday last past, the sepulchres with their lights, having the sacrament therein.

Item, Whether they upon Easter-even last past hallowed the font, fire or paschal, or had any paschal set up, or burning in their churches.

Item, Whether your parsons and vicars have admitted any curates to serve their cures, which were not first examined and allowed either by my lord of Canterbury, master archdeacon, or their officers.

Item, Whether you know any person within your parish, or elsewhere, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of the king's majesty's injunctions, or other his majesty's proceedings in matters of religion.

Item, Whether every parish have provided a chest with two locks and keys for the book of wedding, christening and burying.

Item, Whether in the time of the litany, or any other common prayer, in the time of the sermon or homily, and when the priest readeth the scripture to the parishioners, any person have departed out of the church without a just and necessary cause.

Item, Whether any bells have been knowled or rung at the time of the premisses.

Item, Whether any person hath abused the ceremonies, as in casting holy water upon his bed, or bearing about him holy bread, St. John's Gospel, ringing of holy bells, or keeping of private holy-days, as taylors, bakers, brewers, smiths, shoemakers, and such other.

Item, Whether the money coming and rising of any cattle, or other moveable stocks of the church, and money, given or bequeathed to the finding of torches, lights, tapers or lamps, (not paid out of any lands,) have not been employed to the poor men's chest.

Item, Who hath the said stocks and money in their hands, and what be their names.

Item, Whether any undiscreet persons do uncharitably contemn and abuse priests and ministers of the church.

Item, Whether they that understand not the Latin, do pray upon any primer but the English primer, set forth by the king's majesty's authority; and whether they that understand Latin, do use any other than the Latin primer, set forth by like authority.

Item, Whether there be any other grammar taught in

any other school within this diocese, than that which is set forth by the king's majesty.

Item, Whether any person keep their church holy-day, and the dedication day, any otherwise, or at any other time, than is appointed by the king's majesty.

Item, Whether the service in the church be done at due and convenient hours.

Item, Whether any have used to commune, jangle, and talk in the church in the time of the common prayer, reading of the homily, preaching, reading or declaring of the scripture.

Item, Whether any have wilfully maintained and defended any heresies, errors or false opinions, contrary to the faith of Christ, and holy scripture.

Item, Whether any be common drunkards, swearers or blasphemers of the name of God.

Item, Whether any have committed adultery, fornication, or incest, or be common bawds, and receivers of such evil persons, or vehemently suspected of any of the premisses.

Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.

Item, Whether you know any that use charms, sorcery, enchantments, witchcraft, soothsaying, or any like craft invented by the devil.

Item, Whether the churches, pulpits, and other necessaries appertaining to the same, be sufficiently repaired.

Item, Whether you know any that in contempt of your own parish church, do resort to any other church.

Item, Whether any innholders or alehouse keepers do use commonly to sell meat and drink in the time of common prayer, preaching, or reading of the homilies, or scripture.

Item, Whether you know any to be married within the degrees prohibited by the laws of God, or that be

separated or divorced without a just cause, allowed by the law of God, and whether any such have married again.

Item, Whether you know any to have made privy contracts of matrimony, not calling two or more thereunto.

Item, Whether they have married solemnly, the banns not first lawfully asked.

Item, Whether you know any executors or administrators of dead men's goods, which do not bestow such of the said goods, as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high ways, finding of poor scholars, or marrying of poor maids, or such other like charitable deeds.

Item, Whether any do contemn married priests, and for that they be married, will not receive the communion or other sacraments at their hands.

Item, Whether you know any that keep in their houses undefaced, any abused or feigned images, any tables, pictures, paintings, or other monuments of feigned miracles, pilgrimages, idolatry, or superstition.

X.*

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 14.	Tho. Cranmer. 16.	1548.	Edward. VI. 2.

A proclamation inhibiting preachers, put forth on the 24th day of April in the second year of king Edward the VI. (Bodl. Douce E. 40.)

WHEREAS the king's majesty our sovereign lord by the singuler gift and grace of Almighty God, with the advice of his most entierly beloved uncle the lord protector, and other of his highnes counsail, hath made

Whereas] See No. XI. note.

certain reformations and orders according to the laws and commaundment of God, in this his majesty's church of England, to the intent that one and a most godly conformitee might be had throughout all his realme: and is advertised that diverse unlearned and undiscrete preachers and other priestes, of a devilishe mynd and intent, hath not only incited and moved his lovyng subjectes, as well in confession as otherwise, to disobedience and stubbornnesse against his majesty's godly proceedyngs, but also that other light and perverse persones hath sowed abroad false and traitorous rumours against his highnes their sovereigne lord, telling that they hear say, that his majesty will take and set upon them new and straunge exaccions, as of every one that is maried, half a crowne, likewise of every christening and of a burial, with other such lying and untrue surmises: whereby some leude and light persons, and that of no small nomber, geving credit to suche false tales, and other havyng confidence in those seditious preachers, hath been seduced and brought to muche disorder of late and in some parties, in maner to insurrection and rebellion, to his majesty's no little grief and disquietnes of his highnes' other lovying subjectes; for reformacion whereof and to th' intent that by such like false and vain tale-tellers his majesty's subjectes should not hereafter be brought and induced to like misorder and inconvenience: his majesty by th' advice aforesaid willeth and commaundeth that no man tell forth, spread abroad, or utter lies nor other such vain leude and untrue tales of the king's majesty, or his highnes' proceedynges and affaires, upon pein of his majesty's displeasure and grievous imprisonment of such offendour's body.

And also for to exchue the hurt that maye come of seditious and contentious preachyng, his highnes straitly chargeth and commaundeth, notwithstanding any former commaundment or injunccion, that no man hereafter be permitted or suffered to preache (not meanying yet hereby

but that his highnes' homelies should be accordyng to his majesty's injunccion red and declared) except the same be licensed thereunto by his majesty, the lord protector, or the archbishop of Canterbury under his seale: and the same to be shewed to the parson and curat and two honest men of the parishe beside, before his saied preachyng, upon pein of imprisonment, both of the preacher so preachyng without license, and of the curate or parson which suffereth any suche without license, as before is expressed, to preache in any of his or their churches or chapelles or churchyardes. And for further execution of the premisses, his majesty by th' advise aforesaied willeth and commaundeth all maner justices of peace to take diligent hede thereunto and to commit upon due examination, as well the saied preacher so preachyng without license as aforesaid, as the curate or parson sufferyng any such preacher in his cure to preache, to prison, and thereupon certifie immediatly the lord protector or the king's majesty's honourable counsail; and that they shall assist and aide all such as be licensed by his majesty, the lord protector, or the archbishop of Canterbury, as aforesaid, as thei tender his highnes' will and pleasure, and will answer to the contrary at their peril.

And whereas other unlearned and evill disposed persones have not sticked to instil and whisper into mennes eares, and to persuade abrode evill and perilous opinions against God's lawe and the good order of the realme, some teachyng that a man may forsake his wife and mary another, his first wife yet livyng, and likewise that the wife may doo to the husband; other, that a man may have two wives or more at once, and that these thynges be prohibited not by Gode's law, but by the bishop of Rome's law; so that by suche evill and phantasticall opinions some have not been afraied in deed to mary and keepe two wives; the which opinions the king's majesty, as a most Christain prince, by th' advise aforesaied not

allowyng as godly or convenient to be spred abrode or mainteined in the realme, straightly chargeth and commaundeth all archebishoppes and bishoppes and other which have spirituall jurisdiccions within the realme, to procede against all suche as hath or hereafter shall mary or kepe two wives at once (wherof the first is his lawful wife), or shall put awaie his wife and mary another; and to punishe such offendors, according to the ecclesiastical lawes, with grave and severe punishment, to feare there with others, which else would fall to suche insolent and unlawful actes.

And that all his hignes' officers and lovyng subjectes who hath charge or zeale thereto, shall detecte all such offendours to the s^d^ archebishoppes and bishoppes and others that exerciseth spirituall jurisdiccion, and ayde the same to the punishment of suche evill doers, accordyng to the order of the lawe in those cases. And if so bee, the saied archebishoppes, bishoppes, or other who hath the exercise of spirituall jurisdiccions be slacke and negligent in th' execution of the s^d^ processe and punyshing such evill doers, as is before rehersed, that then the justices of peace in every shire, or any other his majesty's lovyng subjectes shall declare and signifie such offendors and misdoers to the king's highnes' counsail by their letters, that his highnes, by th' advise aforesaied, might se a convenient redresse made of such misorder and loke more straitly upon the archebishoppes and bishoppes, which doth not execute their duties in this behalf, accordyng to the truste committed unto them.

XI.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 14.	Tho. Cranmer. 16.	1548.	Edward. VI. 2.

A letter sent to all those preachers which the king's majesty hath licensed to preach, from the lord protector's grace, and other of the king's majesty's most honourable council, the 13th day of May, in the second year of the reign of our sovereign lord king Edward VI. Ex Burnet Hist. Reform. vol. ii. app. pag. 130.

AFTER our right hearty commendations, as well for the conservation of the quietness and good order of the king's majesty's subjects, as that they should not by evil and unlearned preachers be brought unto superstition, error, or evil doctrine, or otherwise be made stubborn and disobedient to the king's majesty's godly proceedings; his highness, by our advice, hath thought

A letter sent to all those] In the proclamation of the preceding February (No. VII.) licenses were allowed to be given to preachers from the king, the king's visitors, the archbishop or the bishops within their respective dioceses. In the proclamation of the 24th of April (see No. X*. and Strype's Mem. vol. ii. P. i. p. 142.) this power of licensing was given exclusively to the king, to the protector and the archbishop of Canterbury; and this letter of the council, dated May 13, was addressed to all preachers so licensed by the king or the protector. But disturbances still continued; and another proclamation, bearing date September 23rd in the same year, and referring to the previous proclamation of April 24th (see No. XIII.), cancelled the licenses of whatever kind previously given, and prohibited all preaching for the future, until one uniform order should be had throughout the realm. "So that now," says Strype, (Mem. vol. ii. P. i. p. 142,) "no bishop might license any to preach in his own diocese, nay, nor might preach himself without license: so I have seen licenses to preach granted to the bishop of Exeter, an. 1551, and to the bishops of Lincoln and Chichester, an. 1552." Lingard, vol. v. p. 386. n. Sharp on the Rubric, p. 148.

good to inhibit all manner of preachers, who have not such license as in the same proclamation is allowed, to preach or stir the people in open and common preachings of sermons, by any means, that the devout and godly homilies might the better in the meanwhile sink into his subjects' hearts, and be learned the sooner, the people not being tossed to and fro with seditious and contentious preaching, while every man according to his zeal, some better, some worse, goeth about to set out his own fantasy, and to draw the people to his opinion. Nevertheless it is not his majesty's mind, hereby clearly to extinct the lively teaching of the word of God by sermons made after such sort, as for the time the Holy Ghost shall put into the preacher's mind; but that rash, contentious, hot and undiscreet preachers should be stopped, and that they only, which be chosen and elect, be discreet and sober men, should occupy that place which was made for edification and not for destruction, for the honour of God and peace, and quietness of conscience, to be set forward, not for private glory to be advanced, to appease, to teach, to instruct the people with humility, and patience, not to make them contentious and proud, to instil into them their duty to their heads and rulers, obedience to laws and orders, appointed by the superiors, who have rule of God; nor that every man should run before their heads hath appointed them what to do, and that every man should choose his own way in religion. The which thing yet being done of some men, and they being rather provoked thereto by certain preachers, than dehorted from it, it was necessary to set a stay therein. And yet forasmuch as we have a great confidence and trust in you, that you will not only preach truly and sincerely the word of God, but also will use circumspection and moderation in your preaching, and such godly wisdom, as shall be necessary and most convenient for the time and place, we have sent unto you the king's majesty's license to

preach, but yet with this exhortation and admonishment, that in nowise you do stir and provoke the people to any alteration or innovation, other than is already set forth by the king's majesty's injunctions, homilies, and proclamations; but contrariwise, that you do in all your sermons exhort men to that which is at this time more necessary, that is, to the emendation of their own lives, to the observance of the commandments of God, to humility, patience and obedience to their heads and rulers, comforting the weak and teaching them the right way, and to flee all old, erroneous superstitions, as the confidence in pardons, pilgrimages, beads, religious images, and other such of the bishop of Rome's traditions and superstitions, with his usurped power, the which things be here in this realm most justly abolished; and straitly rebuking those, who of an arrogancy and proud hastiness will take upon them to run before they be sent, to go before the rulers, to alter and change things in religion without authority, teaching them to expect and tarry the time which God hath ordained to the revealing of all truth, and not to seek so long blindly and hidlings after it, till they bring all orders into contempt. It is not a private man's duty to alter ceremonies, to innovate orders in the church, nor yet it is not a preacher's part to bring that into contempt and hatred, which the prince doth either allow or is content to suffer. The king's highness by our advice, as a prince most earnestly given to the true knowledge of God, and to bring up his people therein, doth not cease to labour and travail by all godly means, that his realm might be brought and kept in a most godly and Christian order, who only may and ought to do it; why should a private man or a preacher take this royal and kingly office upon him, and not rather, as his duty is, obediently follow himself, and teach likewise others to follow and observe that which is commanded? What is abolished, taken away, reformed and commanded

it is easy to see by the acts of parliament, the injunctions, proclamations, and homilies; the which things most earnestly it behoveth all preachers in their sermons to confirm, and approve accordingly; in other things, which be not yet touched, it behoveth him to think, that either the prince doth allow them, or else suffer them; and in those it is the part of a godly man, not to think himself wiser than the king's majesty and his council, but patiently to expect and to conform himself thereto, and not to intermeddle further to the disturbance of a realm, the disquieting of the king's people, the troubling of men's consciences, and disorder of the king's subjects.

These things we have thought good to admonish you of at this time, because we think you will set the same so forward in your preaching, and so instruct the king's majesty's people according to the most advancement of the glory of God, and the king's majesty's most godly proceedings, that we do not doubt but much profit shall ensue thereby, and great conformity in the people, the which you do instruct; and so we pray you not to fail to do; and having a special regard to the weakness of the people, what they may bear and what is most convenient for the time, in no case to intermeddle in your sermons, or otherwise, with matters in contention or controversion, except it be to reduce the people in them also to obedience, and following of such orders, as the king's majesty hath already set forth, and no other, as the king's majesty's and our trust is in you, and as you tender his highness' will and pleasure, and will answer to the contrary at your peril.

Fare you well.

XII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 14.	Tho. Cranmer. 16.	1548.	Edward. VI. 2.

Injunctions given by the king's majesty's visitors to all and every the clergy and laity now resident within the deanery of Duncastre.—Ex MS. Johnson apud Burnet Hist. Reform. vol. ii. app. pag. 126.

YOU shall not hereafter in the pulpit, or elsewhere, on the Sunday or any other day, give knowledge to your parishioners, when or what day in the week any of the abrogate holy-days were solemnized or kept in the church, but omit the same with silence, as other working days, for the utter abolishing of the remembrance thereof.

Item, You shall teach your parishioners, that fasting in the Lent and other days is a mere positive, that is to say, man's law, and by the magistrates upon considerations may be altered, changed, and dispensed with; and that therefore all persons having just cause of sickness or other necessity, or being licensed thereto, may temperately eat all kinds of meats without scruple or grudge of conscience.

Item, You shall every day, that an high mass is said or sung at the high altar, before the same mass read openly in your churches the English suffrages, for the preservation and safeguard of the king's majesty's people, and prosperous success of his affairs.

Item, You shall every Sunday, at the time of your going about the church with holy water, into three or four places, where most audience and assembly of people is, for the declaration of the ceremonies, say distinctly and plainly, that your parishioners may well hear and

Injunctions given] Burnet, Hist. Ref. vol. ii. p. 121. Collier, vol. ii p. 241.

perceive the same, these words: "remember Christ's bloodshedding, by the which most holy sprinkling, of all your sins you have free pardon." And in like manner before the dealing of the holy bread these words: "of Christ's body this is a token, which on the cross for our sins was broken; wherefore of his death if you will be partakers, of vice and sin you must be forsakers." And the clerk in the like manner shall bring down the pax, and standing without the church door, shall say boldly to the people these words: "this is a token of joyful peace, which is betwixt God and men's conscience; Christ alone is the peacemaker, which straitly commands peace between brother and brother." And so long as ye use these ceremonies, so long shall ye use these significations.

Item, The churchwardens of every parish church shall some one Sunday, or other festival day, every month, go about the church and make request to every of the parish for their charitable contributions to the poor, and the sum so collected, shall be put in the chest of alms, for that purpose provided; and for as much as the parish clerk shall not hereafter go about the parish with his holy water, as hath been accustomed, he shall instead of that labour accompany the said churchwardens, and in a book register the name and sum of every man that giveth any thing to the poor, and the same shall intable, and against the next day of collection shall hang up somewhere in the church, in open place, to the intent the poor having knowledge thereby, by whose charity and alms they be relieved, may pray for the increase and prosperity of the same.

Item, The churchwardens for the better relief of honest poverty, shall upon sufficient surety found for the repayment of the same, lend to some young married couple, or some poor inhabitants of the parish, some part of the said alms, whereby they may buy some kind of stuff; by the

working, sale, and gains whereof, they may repay the sum borrowed, and also well relieve themselves; or else the said churchwardens to buy the stuff themselves and pay the poor for their working thereof; and after sale of the same, to return the sum with the gain to the said chest, there to remain to such like use.

Item, Forasmuch as heretofore you have not by any means, diligence, or study, advanced yourselves unto knowledge in God's word, and his scriptures, condignly as appertaineth to priests and dispensators of God's testament; to the intent you may hereafter be of better ability to discharge yourselves towards God and your offices to the world, you shall daily for your own study and knowledge, read over diligently and weigh with judgment two chapters of the new testament, and one of the old in English, and the same shall put in ure and practice, as well in living as preaching, at times convenient, when occasion is given.

Item, Forasmuch as drunkenness, idleness, brawls, dissension, and many other inconveniences do chance between neighbour and neighbour, by the assembly of people together at wakes, and on the plough Mondays; it is therefore ordered and enjoyned, that hereafter the people shall use, make, or observe no more such wakes, plough Mondays, or drawing of the same with any such assembly or rout of people, or otherwise, as hath been accustomed, upon pain of forfeiting to the king's highness forty shillings for every default, to be paid by the owner of the plough and householder, whereunto the said plough is drawn, or wakes are kept.

The names of the visitors,

Sir John Markham,	Roger Tongue,
John Hearn,	Will. Moreton,
Tho. Gargrave,	Edm. Farely.

XIII.

Papæ Rom.	Archiepisc. Cant.	Annо Christi	Reg. Angliæ
PAUL. III. 14.	THO. CRANMER. 16.	1548.	EDWARD. VI. 2.

A proclamation for the inhibition of all preachers; the second of Edward the Sixth, Sept. 23.—Ex Fuller, Ch. Hist. lib. vii. pag. 388.

WHEREAS of late by reason of certain controversious and seditious preachers, the king's majesty moved of tender zeal and love, which he hath to the quiet of his subjects, by the advice of the lord protector, and other his highnes' council, hath by proclamation inhibited and commanded, that no manner of person, except such as was licensed by his highnes, the lord protector, or by the archbishop of Canterbury, should take upon him to preach, in any open audience, upon pain in the said proclamation contained, and that upon hope and esperaunce, that those being chosen and elect men should preach and set forth only to the people such things, as should be to God's honour, and the benefit of the king's majesty's subjects; yet nevertheless his highnes is advertised, that certain of the said preachers so licensed not regarding such good admonitions, as have been by the said lord protector and the rest of the council on his majesty's behalf by letters or otherwise given unto them, have abused the said authority of preaching, and behaved themselves irreverently, and without good order in the said preachings, contrary to such good instructions and advertisements, as were given unto them, whereby much contention and disorder might rise and ensue in this his

A proclamation] On this proclamation Bp. Burnet observes, (Hist. Ref. vol. ii. p. 167.) "I never met with any footstep of it, neither in records, nor in letters, nor in any book written at that time. But Mr. Fuller has printed it, and Dr. Heylin has given an abstract of it from him." Collier also quotes it without suspicion, vol. ii. p. 262. It may be seen in a small collection of royal proclamations printed in the year 1550, now among Mr. Douce's books in the Bodleian.

majesty's realm: wherefore his highnes minding to see very shortly one uniform order throughout this his realm, and to put an end to all controversies in religion, so far as God shall give grace (for which cause at this time certain bishops and notable learned men, by his highnes' commandment, are congregate) hath by the advice aforesaid, thought good, although certain and many of the said preachers so before licensed, have behaved themselves very discreetly and wisely, and to the honour of God and to his highnes' contentation; yet at this present and until such time as the said order shall be set forth generally, throughout this his majesty's realm, to inhibit and by these presents doth inhibit generally as well the said preachers, so before licensed, as all manner of persons whosoever they be, to preach in open audience, in the pulpit or otherwise, by any sought colour or fraud, to the disobeying of this commandment; to the intent, that the whole clergy in this mean space might apply themselves to prayer to almighty God for the better achieving of the same most godly intent and purpose; not doubting but that also his loving subjects in the mean time will occupy themselves to God's honour, with due prayer in the church, and patient hearing of the godly homilies, heretofore set forth by his highnes' injunctions unto them, and so endeavour themselves that they may be the more ready with thankful obedience to receive a most quiet, godly and uniform order to be had throughout all his said realms and dominions; and therefore hath willed all his loving officers and ministers, as well justices of peace, as mayors, sheriffs, bailiffs, constables, or any other his officers, of what estate, degree, or condition soever they be, to be attendant upon this proclamation, and commandment, and to see the infringers or breakers thereof to be imprisoned, and his highnes or the lord protector's grace, or his majesty's council to be certified thereof immediately, as they tender his majesty's pleasure, and will answer to the contrary at their peril.

XIV.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 15.	Tho. Cranmer. 17.	1548.	Edward. VI. 3.

Letter missive from the council to the bishops of the realm, concerning the communion to be ministered in both kinds. Ex ii. Fox. p. 659.

AFTER our most hearty commendations unto your lordship. Where in the parliament late holden at Westminster it was amongst other things most godly established, that according to the first institution and use of the primitive church, the most holy sacrament of the body and blood of our Saviour Jesus Christ, should be distributed to the people under the kinds of bread and wine; according to the effect whereof the king's majesty minding with the advice and consent of the lord protector's grace, and the rest of the council, to have the said statute well executed in such sort, or like as is agreeable with the word of God (so the same may be also faithfully and reverently received of his most loving subjects, to their comforts and wealth) hath caused sundry of his majesty's most grave and well learned prelates, and other learned men in the scripture, to assemble themselves for this matter, who after long conference together have with deliberate advice, finally agreed upon such an order to be used in all places of the king's majesty's dominions, in the distribution of the said most holy sacrament, as may appear to you by the book thereof, which

Letter missive] "The Order of the Communion," having previously been approved by the Convocation, and authorized by Act of Parliament, was printed by Grafton on the 8th of March, 1548, and accompanied by a proclamation enjoining the general use of it. See "The two Liturgies of King Edward VI. compared," pp. vii. and 425. The Letter missive required that it should be uniformly used at the ensuing Easter.

we send herewith unto you; albeit knowing your lordship's knowledge in the scriptures, and earnest good will and zeal to the setting forth of all things, according to the truth thereof, we be well assured you will of your own good will, and upon respect to your duty, diligently set forth this most godly order here agreed upon, and commanded to be used by the authority of the king's majesty; yet remembering the crafty practice of the devil, who ceases not by his members to work by all ways and means the hinderance of all godliness; and considering furthermore, that a great number of the curates of the realm either for lack of knowledge cannot, or for want of good mind will not, be so ready to set forth the same, as we would wish, and as the importance of the matter and their own bounden duty requires, we have thought good to pray and require your lordship, and nevertheless in the king's majesty, our most dread lord's name, to command you to have an earnest diligence and careful respect both in your own person, and by all your officers and ministers, also to cause these books to be delivered to every parson, vicar and curate, within your diocese, with such diligence, as they may have sufficient time well to instruct and advise themselves, for the distribution of the most holy communion, according to the order of this book, before this Easter time, and that they may by your good means be well directed to use such good, gentle, and charitable instruction, of their simple and unlearned parishioners, as may be to all their good satisfactions, as much as may be; praying you to consider, that this order is set forth, to the intent there should be in all parts of this realm, and among all men, one uniform manner quietly used, the execution whereof like as it shall stand very much in the diligence of you and others of your vocation, so do we eftsoons require you to have a diligent respect thereunto, as ye tender the king's majesty's pleasure, and will answer for the

contrary. And thus we bid your lordship right heartily farewel.

From Westm. the thirteenth of March, 1548.

Your lordship's loving friends,

THO. Canterbury, ANTHONY WINGFIELD,
R. RICH, WILLIAM PETRE,
WIL. SAINT JOHN, EDWARD NORTH,
JOHN RUSSELL, EDWARD WOOTON.
HENRY ARUNDELL,

XV.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
PAUL. III. 15.	THO. CRANMER. 17.	1549.	EDWARD. VI. 3.

Articles to be followed and observed according to the king's majesty's injunctions and proceedings. Ex MS. Johnson apud Burnet, Hist. Reform. vol. ii. app. p. 165.

1. THAT all parsons, vicars and curates omit in the reading of the injunctions, all such as make mention of the popish mass, of chantries, of candles upon the altar, or any other such like thing.

Articles to be followed] Instructions given in charge to the visitors on a new royal visitation, and differing in some respects from the former Injunctions: for instance, in the Injunctions, (No. II.) and in Cranmer's Articles founded upon them, (No. X.) two lights were allowed upon the high altar; in these Articles it is forbidden that there should be any "candles upon the altar," or "any light upon the Lord's board at any time." See also Bp. Ridley's Injunctions, No. XXI., and Burnet, Hist. Ref. vol. ii. p. 209. It is clear that these Articles were drawn up after the Act of Uniformity had passed, (Jan. 21, 1549,) which enjoined that the new (the first) Book of Common Prayer should be used from the following Whitsunday; as may be shewn not only from the second, but also from the eighth Article, which was taken from the following rubric of that book: "The curate of every parish, once in six weeks at the least, upon warning by him given, shall, upon some Sunday or holy-day, half an hour before evensong, openly in the church instruct and examine so many children of his parish sent unto

2. Item, For an uniformity, that no minister do counterfeit the popish mass, as to kiss the Lord's table; washing his fingers at every time in the communion; blessing his eyes with the paten, or sudary; or crossing his head with the paten; shifting of the book from one place to another; laying down and licking the chalice of the communion; holding up his fingers, hands, or thumbs, joined towards his temples; breathing upon the bread or chalice; shewing the sacrament openly before the distribution of the communion; ringing of sacrying bells; or setting any light upon the Lord's board at any time; and finally to use no other ceremonies than are appointed in the king's book of common prayers, or kneeling, otherwise than is in the said book.

3. Item, That none buy or sell the holy communion, as in trentals and such other.

4. Item, That none be suffered to pray upon beads, and so the people to be diligently admonished, and such as will not be admonished, to be put from the holy communion.

5. Item, That after the homily, every Sunday, the minister exhort the people, especially the communicants, to remember the poor men's box with their charity.

6. Item, To receive no corpse, but at the churchyard, without bell or cross.

7. Item, That the common prayer upon Wednesdays and Fridays be diligently kept, according to the king's

him. as the time will serve, and as he shall think convenient, in some part of this Catechism." (The two Lit. of King Edward VI. compared, p. 351.) But though issued after the publication of the Prayer-book, these Articles are of the same year, and afford evidence of the contemporary practice in matters of rites and ceremonies. They prove accordingly that candles upon the Lord's table, being especially mentioned (see Article 2.) as not included among those ceremonies which were appointed in the Book of Common Prayer, are not among those ornaments "which were in this church of England by authority of parliament in the second year of king Edward VI."

ordinances, exhorting such as may conveniently come to be there.

8. Item, That the curates, every sixth week at the least, teach and declare diligently the catechism, according to the book of the same.

9. Item, That no man maintain purgatory, invocation of saints, the six articles, beadrolls, images, relics, lights, holy bells, holy beads, holy water, palms, ashes, candles, sepulchres, paschal, creeping to the cross, hallowing of the font of the popish manner, oil, chrism, altars, beads, or any other such abuses, and superstitions, contrary to the king's majesty's proceedings.

10. Item, That within any church or chapel be not used any more than one communion, upon any day, except Christmas day and Easter day.

11. Item, That none keep the abrogate holy-days other than those that have their proper and peculiar service.

12. Item, That the churchwardens suffer no buying or selling, gaming, or unfitting demeanour in church or churchyards, especially during the common prayer, the sermon, and reading of the homily.

13. Item, That going to the sick with the sacrament the minister have not with him either light or bells.

XVI.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 15.	Tho. Cranmer. 17.	1549.	Edward. VI. 3.

The council's letter to bishop Bonner for reformation of certain masses at St. Paul's. Ex Heylin Hist. Reform. p. 74, et vol. ii. Fox. p. 661. ed. 1641.

AFTER hearty commendations, having very credible notice that within that your cathedral church there

The council's letter] Burnet, H. R. vol. ii. p. 211.

be as yet the apostles' mass and our lady's mass, and other masses of such peculiar name under the defence and nomination of our lady's communion, and the apostles' communion, used in private chapels, and other remote places of the same, and not in the chancel, contrary to the king's majesty's proceedings, the same being for the misuse displeasing to God, for the place, Paul's, in example not tolerable, for the fondness of the name a scorn to the reverence of the communion of the Lord's body and blood; we for the augmentation of God's honour and glory, and the consonance of his majesty's laws, and the avoiding of murmur, have thought good to will and command you, that from henceforth no such masses in this manner be in your church any longer used, but that the holy blessed communion, according to the act of parliament, be ministered at the high altar of the church, and in no other places of the same, and only at such time, as your high masses were wont to be used; except some number of people desire (for their necessary business) to have a communion in the morning, and yet the same to be executed in the chancel at the high altar, as it is appointed in the book of the public service, without cautele or digression from the common order; and herein you shall not only satisfy our expectation of your conformity in all lawful things, but also avoid the murmur of sundry, that be therewith justly offended, and so we bid your lordship heartily farewell.

From Richmond, the 24th of June, 1549.

Your loving friends,

E. Somerset,	R. Rich, Chanc.
W. Saint John,	Fr. Shrewsbury,
E. Montague,	W. Cecil.

XVII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 15.	Tho. Cranmer. 17.	1549.	Edward. VI. 3.

Another letter directed by the king and his council to Bonner, bishop of London, partly rebuking him of negligence, partly charging him to see to the better setting out of the service book within his diocese. Ex vol. ii. Fox. p. 663.

RIGHT reverend father in God, right trusty and well beloved, we greet you well; and whereas after great and serious debating and long conference of the bishops and other grave and well learned men in the holy scripture, one uniform order for common prayers and administration of the sacraments hath been, and is most godly set forth, not only by the common agreement and full assent of the nobility and commons of the late session of our late parliament, but also by the like assent of the bishops in the said parliament, and of all other the learned men of this our realm in their synods and convocations provincial, like as it was much to our comfort to understand the godly travail then diligently and willingly taken for the true opening of things mentioned in the said book, whereby the true service and honour of Almighty God and the right ministration of the sacraments being well and sincerely set forth, according to the scriptures and use of the primitive church, much idolatry, vain superstition, and great and slanderous abuses be taken away: so it is no small occasion of sorrow unto us to understand by the complaints of many, that our said book so much travelled for, and also sincerely set forth (as is aforesaid) remaineth in many places of this our realm either not known at all,

Another letter] Compare Strype's Cranm. vol. i. pp. 276 and 292.

or not used, or at the least, if it be used, very seldom, and that in such light and irreverent sort, as the people in many places either have heard nothing, or if they hear, they neither understand, nor have that spiritual delectation in the same, that to good Christians appertaineth: the fault thereof like as we must of reason impute to you, and other of your vocation called by God, through our appointment, to due respect to this and such like matters, so considering that by these and such like occasions, our loving subjects remain yet still in their blindness and superstitious errors, and in some places in as irreligious forgetfulness of God, whereby his wrath may be provoked upon us and them, and remembering withal, that amongst other cures committed to our princely charge, we think this the greatest, to see the glory and true service of him maintained and extolled, by whose clemency we knowledge ourselves to have all that we have, we could not but by advice and consent of our dearest uncle Edward duke of Somerset, governor of our person, and protector of our realms, dominions, and subjects, and the rest of our privy council, admonish you of the premisses. Wherein, as it hath been your office to have used an earnest diligence, and to have preferred the same in all places, within your diocese, as the case required, so have we thought good to pray and require you and nevertheless straitly to charge and command you, that from henceforth ye have an earnest and special regard to the reduce of these things, so as the curates may do their duties more often and in more reverent sort, and the people be occasioned by the good advices and examples of yourself, your chancellor, archdeacons, and other inferior ministers, to come with oftener and more devotion to their said common prayers, to give thanks to God, and to be partakers of the most holy communion; wherein shewing yourself diligent and giving good example in your own person you shall both

discharge your duty to the great Pastor, to whom we all have to account, and also do us good service; and on the other side, if we shall hereafter (these our letters and commandment notwithstanding) hear eftsoons complaint, and find the like fault in your diocese, we shall have just cause to impute the fault thereof, and of all that ensueth thereof, unto you, and consequently be occasioned thereby to see otherwise to the redress of these things; whereof we would be sorry; and therefore we do eftsoons charge and command you, upon your allegiance to look well upon your duty herein, as ye tender our pleasure. Given under our signet at our manor of Richmond, the 23rd day of July, the third year of our reign, 1549.

XVIII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 15.	Tho. Cranmer. 17.	1549.	Edward. VI. 3.

Commissio regia Thomæ archiepiscopo Cantuariensi et aliis ad examinandum materiam versus Edmundum episcopum London. Ex Rot. Pat. 3 Ed. VI. p. 11. m. 3. dor. apud Rymer fœder. vol. xv. p. 191.

EDWARD the syxte, &c. To the most reverend father in God Thomas archbishop of Canterbury, metropolitan and primate of all England, the right

Commissio regia] "The great intent of this commission was to examine him [Bp. Bonner] concerning a sermon which was appointed him by the council to preach touching the king's authority in his tender age to administer the government and make laws. In which the bishop prevaricated, not speaking home to that necessary point to the satisfaction of the people, but running out upon the subject of the real presence. Concerning which, when the commissioners could not bring him to confess whether in that sermon he omitted that article or no, shifting it off by his uncertain speeches, other articles were drawn up for him to answer to by oath." Strype, Smith, p. 38.

reverend father in God, Nicholas bishop of Rochester, our trusty and right well beloved councellours, syr William Petres, and syr Thomas Smyth, knights, our two principal secretaries, and William May doctor of the law civil and dean of Paules gretynge. Yt ys come to our knowledge, that where we by the advyse of our most enterly belovyd uncle, Edward duke of Somerset, governour of our person, and protectour of all our realmes, dominions and subjects, and the rest of our privy counsell, did give to the right reverend father in God Edmunde Busshoppe of London, uppon certeyn complaints before made unto us, and other great considerations, certeyn injunctions to be followed, don and executed, and in sermon appoynted unto hym to preache by us, certeyn articles, and for more suer knowledge kepyng and observynge dyd exhibite the same in writynge unto hym by the handes of our seid uncle, in the full syttynge of our counsell; all this notwithstanding the said busshoppe hathe, in contempte of us, as yt may appere, overslipped and not observyd certeyn of the seid things so by us enjoyned, and other so perversly and negligently done, that the things of us mynded to re-

Similar instructions as to preaching had been given in June, 1548, to Bp. Gardiner by the protector Somerset in the following words: "Our express pleasure and commandment, on our sovereign lord the king's majesty's behalf, charging you by the authority of the same, to abstain in foresaid sermon, from treating of any matter in controversy concerning the said sacrament and the mass; and only to bestow your speech in the expert explication of the articles prescribed unto you, and in other wholesome matters of obedience of the people and good conversation and living; the same matters being both large enough for a long sermon, and not unnecessary for the time; and the treaty of other, which we forbid you, not meet in your private sermon to be had, but necessarily reserved for a public consultation, and at this present utterly to be forborne for the common quiet." Burnet, H. R. vol. ii. p. 143. and P. ii. p. 219. Wilkins's Conc. vol. iv. p. 28. Comp. Collier, vol. ii. p. 278.

formation, and for a good quyet of our subjects, and hole realme be converted, by the wilful negligence or perversite of hym, to a great occasion of slaundor, tumult and grudge amongs our people, as it hath ben denounced to us in wrytynge by certeyn honeste and discrete persones, and otherwise declaryd. The which things, if they be so, we, tenderynge the wealthe, quyetnes, good order and government of our people, have not thought convenyent to be let passed unpunyshed or unreformed. And therefore, by th'advise aforeseid have appointed yowe fyve, foure or thre, upon whose fidelities, wysdoms, dexterities and circumspections we have full confidence, to call before you, as well the denouncers of the said faulte, as also the seid busshoppe, and with due examinations and proces according to lawe and justice, to here the seid matter, and all other matters of what kynd, nature or condition soever they shall be, that shall be objected against the seid busshoppe sumarely and de plano, or otherwyse as to your discretions shall be thought most mete. With full power and auctorite to suspende, excommunicate, commit to prison, or depryve the seid busshoppe, if the offence shall so appere to meryte, or to use any other censure ecclesiasticall, which for the better herynge and determynynge of the cause, shall be requisite and apperteyne; any law, statute, or act to the contrary notwithstanding. In witness whereof, &c.

Witness the kyng at Westminster the eighth day of Septembre.

XIX.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Paul. III. 15.	Tho. Cranmer. 17.	1549.	Edward. VI. 3.

Alia commissio regia Thomæ archiepiscopo Cantuariensi et aliis ad examinandum materiam contemptus episcopi London. Ibidem.

EDWARDE the syxte, &c. To the most reverend father in God Thomas archbishope of Canterbury, metropolitan and prymate of all England, the ryght reverend father in God Nicholas Bysshope of Rochester, our trusty and right well beloved counsellours, Syr William Petres and Syr Thomas Smythe, Knyghts, our two principall secretaries, and William May doctor of the law civill and deane of Powles gretynge. Where we of late by th'advise of our most entierly beloved uncle, Edward duke of Somerset, governour of our person, and protectour of all our realmes, dominions, and subjects, and the rest of our privy counsell, have addressed unto yowe fyve, foure, or thre of yowe, our lettres patents of commission, beryng date at Westm. the eighth daye of Septembre in the third yeare of our reigne, willing yowe, by force thereof, to here the matters and causes of contempt therein expressed, callyng before you as wel the denouncers thereof, as also the right reverend father in God Edmonde busshope of London, agaynste whom such denunciation ys made, as in our seid lettres of commission more at large doth appere. We be now credibly informed, that upon the seid commission divers doubts and ambiguities have and may arise; as whether yowe

Alia commissio] This warrant gave the commissioners the further power of administering the oath "ex officio mero," the nature of which may be learnt from the discussions respecting it in the reign of queen Elizabeth. See Strype's Whitgift, vol. ii. p. 28–32. vol. iii. p. 232. Burn. Eccl. Law, vol. iii. p. 4. and No. CXLVI.

by the tenour of the commission may procede not only at the denunciation, but also mere office? And also whether ye may as well determyne as here the said cause? For further declaration whereof we do now interprete and declare, that our full mynd and pleasure, by the advyse aforesaid, was by our seid commission, and now ys, that you should procede as wel by mere office, as also by way of denunciation, and by eyther of them, or by any other wayes or meanes at your discretions, whereby the truth and merits of the cause may be most spedely and best knowen, and that ye myght and may as well finally determine as here the seid matters in all your orders and doyngs, cuttyng awaye all vayne and superstitious delayes, and havynge respect to the only truth of the matter: and this our declaration we send unto yowe of our suer knowledge and mere motion, by the advyse aforeseid, supplyeng all default, ceremony, and poinct of the lawe, which shall or may aryse in your doyngs, by reason of any default of wordes in our seid former commission or any part thereof; any lawe, statute or acte to the contrary notwithstanding. And therefore we wyll and commaunde yowe to procede in the seid matters accordyng as well to our foreseid commission, as this our declaration; and so fayle ye not. In witness, &c.

Witnesse the kynge at Hampton Court the seventeenth day of Septembre.

XX.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 1.	Tho. Cranmer. 18.	1549.	Edward. VI. 4.

The king's order for bringing in popish rituals. Ex reg. Cranmer, fol. 25. b.

THOMAS permissione divina Cantuariensis archiepiscopus, totius Angliæ primas et metropolitanus, per illustrissimum et invictissimum in Christo principem et dominum nostrum dominum Edwardum sextum Dei gratia Angliæ, Franciæ, et Hiberniæ regem, &c. ad infra scripta sufficienter et legitime fulcitus, dilecto filio archidiacono nostro Cantuariensi seu ejus officiali, salutem, gratiam et benedictionem. Literas missivas dicti metuendissimi domini nostri regis signatas, et nominibus honorabilium virorum dominorum consiliariorum suorum in calce earundem subscriptas, signeto suo obsignatas, nobis inscriptas et datas nuper cum honore et reverentia debitis accepimus, tenorem subsequentem complectentes.—By the kinge. Right reverende father in Godde, right trusty and wellbeloved, we grete you well. And whereas the boke entitled "the boke of commene prayers and administration of the sacramentes and other rightes and ceremonies of the churche after the use of the churche of Englande," was agreed upon and set forthe by acte of parliamente, and by the same acte commaunded to be used of all personnes wythyn this our realme; yet neverthelesse we are informed, that dyvers unquyette and evill disposed persons sithence the apprehension of the duke of Sommersett, have noysed and

25 *The king's order*] This order in council was afterwards confirmed and extended by an act of parliament; and great destruction followed in public libraries under the agency of ignorant and fanatical men; as is indignantly described by Wood. Ann. vol. ii. p. 106. Comp. Collier, vol. ii. p. 307.

bruted abrode, that they sholde have agayne theire olde Lattenne service, their conjured bredde and water, with suche lyke vayne and superstitiouse ceremonies, as thoughe the settinge forthe of the saide boke had bene th' onlie acte of the saide duke; we therefore by the advice of the bodie and state of our privey counsaile, not onely consideringe the saide boke to be our acte, and the acte of the state of th' whole state of oure realme assembled togither in parliament, but also the same to be grounded upon holie scripture, agreable to th'ordre of the primitive churche, and moch to the reedifying of our subjectes, to put away all soch vayne expectation of havynge the publicke service, th' administration of the sacramentes, and other rightes and ceremonies agayne in the Lattenne tongue, whiche were but a preferrement of ignorance to knowledge, and darknesse to light, and a preparation to bring in papistrie and superstition agayne, have thought goode, by the advice aforesaid, to requiere and neverthelesse straightly to comaunde and charge you, that immediately upon the receipt herof, you do commaunde the deane and prebendaries of the cathedrall churche, the parsonne, vicar, or curatte and churche wardens of everie parishe, within youre diocesse, to bringe and delyver unto youe or youre deputie, eny of theme for there churche and parishe at soche convenient place, as you shal appoynt, all antiphoners, missales, grayles, processionalles, manuelles, legendes, pies, portasies, jornalles, and ordinalles after the use of Sarum, Lincoln, Yorke, or any other private use, and all other bokes of service, the keping wherof shold be a let to the usage of the said boke of commenne prayers, and that you take the same bokes into your handes, or into the handes of your deputie, and them so deface and abolyshe that they never after may serve eyther to anie soche use, as they were provided for, or be at any time a lett to that godly and uniforme ordre,

which by a common consente is now set forthe: and if you shall finde any persones stubborne or disobedient in not bringinge in the said bokes, according to the tenour of thies our letters, that then ye committe the said person to warde, unto soche tyme, as you have certified us of his misbehaviour; and we will and commaund you that youe also searche or cause searche to be made from tyme to tyme, whether any boke be withdrawne or hidde contrarie to the teanor of these our letters, and the same boke to receyve into your handes, and to use as in these our letters we have appointed. And furthermore whereas it is comme to oure knowledge that dyvers frowarde and obstinate persons do refuse to pay towardes the fyndinge of bredde and wyne for the holy communion, according to the ordre prescribed by the saide boke, by reasone wherof the holie communion ys manny tymes omitted upon the Sonday; these are to will and commaunde you to convent such obstinate persons before you, and theme to admonyshe and commaunde to kepe th'ordre prescribed in the saide boke; and if any shal refuse so to do, to ponyshe them by suspension, excommunication or other censures of the churche. Fayle you not thus to do as youe will avoyde our displeasure. Geven under oure signet at oure palace of Westmynster the 25th of December the 3d yeare of our reigne. By the kynge. Inscriptio hæc est. To the most reverend father in Godde our right trustie and well beloved counsaylor, th' archebusshoppe of Canterburie. In calce hæc nomina habentur, Thomas Cantuarien. R. Ryche, canc. Wm. Seint John, J. Russell, H. Dorsett, W. Northampton. Nos vero affectantes ex animo domini nostri regis literis et mandatis obtemperare, volentesque pro nostro erga regiam celsitudinem officio in demandatis negotiis omnem nostram curam et solertem adhibere diligentiam, vobis pro parte suæ majestatis districte præcipiendo mandamus harum serie, quatenus receptis præsentibus,

cum omni qua poteritis celeritate et diligentia maturis, dilectos filios nostros decanum, canonicos, et præbendarios ecclesiæ Christi Cantuarien. nec non rectores, vicarios, curatos, plebanos, ac syndicos et iconicos[a] quarumcunque ecclesiarum parochialium nostræ dioeceseos Cantuarien. moneatis, hortemini, et præcipiendo mandetis, quatenus ipsi et eorum quilibet vel singuli, omnes et singulos libros in eisdem literis regiis specifice nominatos, nobis aut nostro in hac parte commissario vel deputato infra palatium nostrum Cantuarien. infra novem dies monitionem et intimationem vestras eis fiendas proxime sequentes, realiter afferant, adducant et penes nos vel nostrum deputatum hujuscemodi relinquant, et deponant, cæteraque omnia et singula in dictis literis descripta perimpleant, exequantur, et sedulo fieri curent, quatenus eos et eorum quemlibet contingunt vel concernunt, sicque vos et vestrum alter sedulo exequatur, sincere perimpleat et diligenter obediat, quæ ad vestram in hac parte functionem pro congrua executione literarum prædictarum dignoscuntur pertinere, omnibus mora, dilatione, conniventia et fuco penitus remotis, prout eidem domino nostro regi sub vestro incumbentes periculo obtemperare et respondere velitis, et vult vestrum alter. Et quid in hac parte feceritis, et exequi curaveritis, id totum et omne nobis quam citissime significatum iri non postponatis. Dat. in manerio nostro de Lambithe decimo quarto die mensis Februarii, anno Domini 1549. et regni dicti invictissimi in Christo principis et domini nostri Edwardi sexti quarto, et nostræ consecrationis decimo septimo.

[a] Forte œconomos.

XXI.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 1.	Tho. Cranmer. 18.	1550.	Edward. VI. 4.

Articles to be enquired of in the visitation of the diocese of London by the reverend father in God, Nicholas bishop of London, in the fourth year of our sovereign lord king Edward the sixth, by the grace of God king of England, France and Ireland, defender of the faith, and in earth of the church of England and also of Ireland, the supreme head, next and immediately under our Saviour Christ.

I charge thee therefore before God, and before the Lord Jesus Christ, which shall judge the quick and dead at his appearing in his kingdom; preach thou the word, be fervent in season, or out of season; improve, rebuke, exhort with all long suffering and doctrine. St. Paul, 2 Tim. iv. 1, 2.

WHETHER your curates and ministers be of that conversation of living, that worthily they can be reprehended of no man?

Whether your curates and ministers do haunt and resort to taverns or alehouses, otherwise than for their honest necessity, there to drink and riot, or to play at unlawful games?

Whether your ministers be common brawlers, sowers

Articles to be enquired of] "There was nothing else done of moment this year [1550] in relation to the church, save the visitation made of the diocese of London by Ridley, their new bishop. But the exact time of it is not set down in the Register. It was, according to King Edward's Journal, some time before the 28th of June; for he writes that on that day Sir John Yates, the high-sheriff of Essex, was sent down with letters to see the bishop of London's injunctions performed, which touched the plucking down of superaltaries, altars, and such like ceremonies and abuses: so that the visitation must have been about the beginning of June." Burnet H. R. vol. ii. p. 325. P. ii. p. 24. Comp. Strype, Mem. vol. ii. P. i. p. 355. Collier, vol. ii. p. 304.

of discord rather than charity among their parishioners, hawkers, hunters, or spending their time idly, or coming to their benefice by simony?

Whether your ministers or any other persons have committed adultery, fornication, incest, bawdry, or to be vehemently suspected of the same, common drunkards, scolds, or be common swearers and blasphemers of God's holy name?

Whether your parsons and vicars do maintain their houses and chancels in sufficient reparation; or if their houses be in decay, whether they bestow yearly the fifth part of the fruits of the benefice, until the same be repaired?

Whether your parsons and vicars, absent from their benefice, do leave their cure to an able minister; and if he may dispend yearly xx*l.* or above in this deanery, or elsewhere, whether he doth distribute every year among his poor parishioners there at the least, the fortieth part of the fruits of the same. And likewise yearly spending c*l.* whether he doth find one scholar at either of the universities, or some grammar school, and so for every other hundred pound one scholar?

Whether every dean, archdeacon, and prebendary, being priest, doth personally by himself preach twice every year at the least, either where he is entitled, or where he hath jurisdiction, or in some place united or appropriate to the same?

Whether your minister having license thereunto, doth use to preach; or not licensed, doth diligently procure other to preach that are licensed: or whether he refuseth those offering themselves, that are licensed; or absenteth himself, or causeth other to be away from the sermon, or else admitteth any to preach that are not licensed?

Whether any by preaching, writing, word or deed hath or doth maintain the usurped power of the bishop of Rome?

Whether any be a letter of the word of God to be preached or read in the English tongue?

Whether any do preach, declare, or speak with any thing in derogation of the Book of Common Prayer, or any thing therein contained, or any part thereof?

Whether any do preach and defend, that private persons may make insurrection, stir sedition, or compel men to give them their goods?

Whether the curate doth admit any to the communion before he be confirmed, or any that ken not the "Pater noster," the Articles of the faith, and Ten Commandments in English?

Whether curates do minister the communion for money, or use to have trentals of communions?

Whether any of the Anabaptists' sect, or other, use notoriously any unlawful or private conventicles, wherein they do use doctrine or administration of sacraments, separating themselves from the rest of the parish?

Whether there be any that privately in their private house have their masses contrary to the form and order of the book of communion?

Whether any minister doth refuse to use the common prayers, or minister sacraments in that order and form as is set forth in the book of common prayer?

Whether baptism be ministered (out of necessity) in any other time than on the sunday or holy-day, or in another tongue than English?

Whether any speaketh against baptism of infants?

Whether any be married within degrees prohibited by God's law, or separate without cause lawful, or is married without banns thrice first asked three several holy-days or sundays openly in the church at service time?

Whether any curate doth marry them of other parishes without their curate's license and certificate from him of the banns thrice solemnly asked?

Whether any saith that the wickedness of the minister taketh away the effect of Christ's sacraments?

Whether any saith that christian men cannot be allowed to repentance, if they sin voluntary after baptism?

Whether your curates be ready to minister the sacraments, visit the sick, and bury the dead, being brought to the church?

Whether any minister useth wilfully and obstinately any other rite, ceremony, order, form, or manner of communion, mattens, or evensong, ministration of sacraments, or open prayers, than is set forth in the Book of Common Prayer?

Whether your curate, once in six weeks at the least, upon some Sunday or holy-day before evensong, do openly in the church instruct and examine children not confirmed in some part of the catechism, and whether parents and masters do send them thither upon warning given by the minister?

Whether any useth to keep abrogate holy-days or private holy-days, as bakers, shoemakers, brewers, smiths, and such other?

Whether any useth to hallow water, bread, salt, bells, or candles upon Candlemas-day, ashes on Ash-Wednesday, palms on Palm-Sunday, the font on Easter-even, fire on paschal, or whether there was any sepulchre on good-friday?

Whether the water in the font be changed every month once, and then any other prayers said than is in the Book of Common Prayer appointed?

Whether there be any images in your church, tabernacles, shrines, or covering of shrines, candles, or trindles of wax, or feigned miracles in your churches or private houses?

Whether your church be kept in due and lawful reparation, and whether there be a comely pulpit set up in

the same, and likewise a coffer for alms for the poor, called the poor men's box or chest?

Whether any legacies given to the poor, amending high ways, or marrying poor maids, be undistributed, and by whom?

Injunctions given in the visitation of the reverend father in God Nicholas bishop of London, for an uniformity in his diocese of London, in the fourth year of our sovereign lord King Edward the Sixth, by the grace of God, King of England, &c.—London, anno Dom. 1550.[g]

1. That there be no reading of such injunctions as extolleth and setteth forth the popish mass, candles, images, chantries; neither that there be used any superaltaries, or trentals of communions.

Item, That no minister do counterfeit the popish mass in kissing the Lord's board; washing his hands or fingers after the Gospel or the receipt of the holy communion; shifting the book from one place to another; laying down and licking the chalice after the communion; blessing his eyes with the sudary thereof, or patten, or crossing his head with the same; holding his forefingers and thumbs joined together toward the temples of his head, after the receiving of the sacrament; breathing on the bread or chalice; saying the Agnus before the communion; shewing the sacrament openly before the distribution, or making any elevation thereof; ringing of the sacrying bell, or setting any light upon the Lord's board. And finally, that the minister, in time of the holy communion, do use only the ceremonies and gestures appointed by the Book of Common Prayer, and none other, so that there do not appear in them any counterfeiting of the popish mass.

[g] Regist. Ridley, fol. 305. Burnet, H. R. vol. ii. P. ii. p. 292.

Item, That none be admitted to receive the holy communion but such as will, upon request of the curate, be ready with meekness and reverence to confess the articles of the Creed.

Item, That none make a mart of the holy communion by buying and selling the receipt thereof for money, as the popish mass in times past was wont to be.

Item, Whereas in divers places some use the Lord's board after the form of a table, and some as an altar, whereby dissention is perceived to arise among the unlearned; therefore wishing a godly unity to be observed in all our diocese; and for that the form of a table may more move and turn the simple from the old superstitious opinions of the popish mass, and to the right use of the Lord's supper, [h]we exhort the curates, churchwardens and questmen here present to erect and set up the Lord's

[h] *we exhort the curates, churchwardens*] "The injunction only exhorts the curates to do it, which Ridley could not have done in such soft words, after the council had required and commanded him to do it: so it appears that the injunctions were given only by his episcopal power. And that afterwards, the same matter being brought before the council, who were informed that in many places there had been contests about it, some being for keeping to their old custom, and others being set on a change, the council thought fit to send their letter concerning it to Ridley on the 24th of November following. (See No. XXIV.) The letter sets out that altars were taken away in divers places upon good and godly considerations, but still continued in other places; by which there rose much contention among the king's subjects: therefore for avoiding that, they did charge and command him to give substantial order through all his diocese for removing all altars, and setting up tables every where, for the communion to be administered in some convenient part of the chancel; and that these orders might be the better received, there were reasons sent with the letters.... Upon these reasons therefore was this change ordered to be made all over England, which was universally executed this year." Burnet H. R. vol. ii. p. 328. Comp. Collier, vol. ii. p. 304. Ridley framed his injunction, doubtless, on the authority given to bishops in the Preface to the Book of Common Prayer, "to take order for the quieting and appeasing of all doubts" connected with the use of that book.

board after the form of an honest table decently covered in such place of the quire or chancel as shall be thought most meet by their discretion and agreement, so that the ministers with the communicants may have their place separated from the rest of the people; and to take down and abolish all other by-altars or tables.

Item, That the minister in the time of the communion immediately after the offertory shall monish the communicants, saying these words or such like, "Now is the time, if it please you, to remember the poor men's chest with your charitable alms."

Item, That the Homilies be read orderly, without omission of any part thereof.

Item, That the Common Prayer be had in every church upon Wednesdays and Fridays, according to the king's grace's ordinance: and that all such as conveniently may, shall diligently resort to the same.

Item, That every curate be diligent to teach the Catechism whensoever just occasion is offered, upon the Sunday or holy-day, and at least every six weeks once shall call upon his parishioners, and present himself ready to instruct and examine the youth of the same parish, according to the book of service touching the same.

Item, That none maintain purgatory, invocation of saints, the six articles, bedrowls, images, relics, rubric primers, with invocation of saints, justification of man by his own works, holy bread, palms, ashes, candles, sepulchre paschal, creeping to the cross, hallowing of the fire or altar, or any other such-like abuses, and superstitions, now taken away by the king's grace's most godly proceedings.

Item, That all ministers do move the people to often and worthy receiving of the holy communion.

Item, That every minister do move his parishioners to come diligently to the church; and when they come, not to talk or walk in the sermon, communion or divine

service time, but rather at the same to behave themselves reverently, godly and devoutly in the church; and that they also monish the churchwardens to be diligent overseers in that behalf.

Item, That the churchwardens do not permit any buying, selling, gaming, outragious noise or tumult, or any other idle occupying of youth in the church, church-porch, or church-yard, during the time of common prayer, sermon, or reading of the homily.

Item, That no persons use to minister the sacraments, or in open audience of the congregation presume to expound the holy scriptures, or to preach, before they be first lawfully called and authorized in that behalf.

God save the king.

XXII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 1.	Tho. Cranmer. 18.	1550.	Edward. VI. 4.

The council's letter to the bishop of London against weekly lectures, with the bishop of London's letter for the execution of it to the archdeacon of Colchester.—Ex reg. Bonner. fol. 281.

AFTER oure righte hartie commendations unto your lordshipp; beinge advertised from the lorde chauncellor, that dyverse preachers within your diocese in the

The council's letter] "Beside these sectaries, there was information sent to the court in June this year of another sort in Essex, but they, as it seems, more harmless; namely, certain that came together on other days besides Sundays and holy-days, to hear sermons, who had preachers that then preached to them: and that, for all I perceive, was all their fault; for I do not find any false doctrine or sedition

countie of Essex, doo preache, as well the worke dayes as tholie dayes, whereas some inconveniences may growe. Thinkinge not convenient that the preachers shulde have liberty so to do, bycause at this present yt may increase the peoples ydleness, who of themselves are so moche disposed to yt, as all the ways that may be devised, are litle ynoughe to drawe them to worke. We therefore pray you to take order that they preache tholy dayes onelie, as they have been accustomed to doo. And the worke daies to use those prayers, that are prescribed unto them. Thus we bydde your good lordship mooste hartelye farewell. From Grenewyche the 23rd of June, 1550, your loving freindes, E. Somerset, W. North, E. Clynton, G. Cobham, W. Paget, W. Herbert, W. Petre.

AFTER hartie commendations. Whereas the kinge majesties honourable counsaill ys certifyed by the lord chauncellor, that dyverse preachers in Essex doo use to preache upon worke dayes, whereby the people gyve themselves to moche ydleness, as by the tenor of the letter from the saide honourable counsaill directed to me herein enclosed, doothe playnelie appeare. Thees are to will you, with convenyent expedition, not onely to gyve warnynge to all curates within your archdeaconry, that they suffer noo preachinge upon worke dayes in theire churches, but also to sende for all and singular preachers authorized within your saide archdeaconrye, and to admonysshe them of the same; chardginge them in the kyngs highness name, that from henceforth they

laid to their charge. The Lord Chancellor Rich, who was no favourer of the Gospel, being, as it seems, at one of his houses in Essex, sent word of this to the council, shewing the danger of this practice, as being likely to breed the common people up in a neglect of their ordinary callings, and an indulging of themselves to idleness." Strype, Mem. vol. ii. P. i. p. 371. Comp. Burnet H. R. vol. ii. p. 329.

doo not preache but onlye upon sondays and holy-dayes, and none other dayes, excepte yt be at any buryall or marrage. And thus fare you hartelie well. From London this 25 day of June, 1550. Your loving freinde,

NICOL. LONDON.

To my lovinge freende the archdeacon of Colchester, and in his absence, to his official there, geve thes with speede.

XXIII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
JULII III. 1.	THO. CRANMER. 18.	1550.	EDWARD. VI. 4.

King Edward VI. order to bishop Gardener of Winchester, about subscribing to certain articles sent to him by the king.—Ex originali in sylloge epistol. Tito Livio Forojuliensi annex. edit. Hearn. pag. 119.

IT is not, we think, unknown unto you, with what clemency and favour, we by the advice of our council caused you to be heard, and used upon these sundry com-

King Edward VI. order] This order will be sufficiently explained by the following extracts from the Journal of King Edward. (Burnet, H. R. vol. ii. P. ii. p 25.) "July 9. The Earl of Warwick, the Lord Treasurer, Sir William Herbert, and the Secretary Petre, went to the Bishop of Winchester, with certain articles signed by me and the council, containing the confession of his fault, the supremacy, the establishing of holy-days, the abolishing of six articles, and divers other, whereof the copy is in the council chest; whereunto he put his hand, saving to the confession. July 10. Sir William Herbert and Secretary Petre were sent unto him to tell him, I marvelled that he would not put his hand to the confession. To which he made answer, That he would not put his hand to the confession, for because he was innocent, and also the confession was but the preface of articles. July 11. The Bishop of London, the Secretary Petre, Mr. Cecil, and

plaints and informations, that were made to us and our said council, of your disordered doing and words, both at the time of our late visitation and otherwise; which notwithstanding, considering that the favour both then and many other times ministered unto you, wrought rather an insolent wilfulness in yourself, than any obedient conformity, such as would have beseemed a man of your vocation, we could not but use some demonstration of justice towards you, as well for such notorious and apparent contempts and other inobedience, as after and contrary to our commandment were openly known in you, as also for some example and terror of such others, as by your example seemed to take courage to mutter and grudge against our most godly proceedings: whereof great disorder and inconvenience at that time might have ensued. For the avoiding thereof, and for your just deserving, you were by our said council committed to ward, where, albeit we have suffered you to remain a long space, sending unto you in the mean time at sundry times divers of the noblemen and others of our privy council, and travailing by them with clemency and favour to have reduced you to the knowledge of your duty; yet in all this time have you neither acknowledged your faults, nor made any such submission, as might have beseemed you, nor yet shewed any appearance either of repentance, or of any good conformity to our godly proceedings. Wherewith albeit we have good cause to be offended, and might also justly by the order of our laws cause your former doings to be reformed and punished to the example of others, yet for that we would both the world and yourself also should know, that we delight more in clemency

Goderick were commanded to make certain articles according to the laws, and to put in the submission. July 14. The Bishop of Winchester did deny the articles that the Bishop of London and the other had made." The whole proceedings are given at length by Strype, Cranm. vol. i. pp. 315—323. Burnet H. R. vol. ii. pp. 309—313.

than in the strait administration of justice, we have vouchsafed not only to address unto you these our letters, but also to send eftsones unto you four of our privy council with certain articles, which being by us with the advice of our said council considered, we think requisite for sundry considerations to be subscribed by you, and therefore will and command you to subscribe the said articles, upon pain of incurring such punishments and penalties, as by our laws may be put upon you for not doing the same. Given at our palace of Westminster, the 8th day of July, the 4th year of our reign.

E. Somerset,	William Petre,
W. North,	J. Warwick,
William Paget,	G. Cobham,
W. Wiltshire,	W. Herbert,
E. Clynton,	Edward North,
A. Wyngfyeld,	J. Bedford.

XXIV.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 1.	Tho. Cranmer. 19.	1550.	Edward. VI. 4.

The council's order to bishop Ridley to take down altars, and place communion tables in their stead.—Ex Heylin. Hist. Ref. p. 96. et Fox. pr. edit. fol. 727.

RIGHT reverend father in God, right trusty and well beloved, we greet you well. Whereas it is come to our knowledge, that being the altars within the more part of the churches of the realm, upon good and godly considerations are taken down, there doth yet remain altars standing in divers other churches, by occasion

The council's order] See No. XXI. The following entry appears in King Edward's Journal: "November 19. There were letters sent to every bishop to pluck down the altars." Burnet, vol. ii. P. ii. p. 31.

whereof much variance and contention ariseth amongst sundry of our subjects, which, if good foresight were not had, might perhaps engender great hurt and inconvenience; we let you wit, that minding to have all occasion of contention taken away, which many times groweth by those and such like diversities, and considering that amongst other things belonging to our royal office and care, we do account the greatest to be, to maintain the common quiet of our realm; we have thought good by the advice of our council, to require you and nevertheless especially to charge and command you, for the avoiding of all matters of further contention and strife, about the standing or taking away of the said altars, to give substantial order throughout all your diocese, that with all diligence all the altars in every church or chapel, as well in places exempted as not exempted, within your said diocese be taken down, and instead of them a table to be set up in some convenient part of the chancel, within every such church or chapel, to serve for the ministration of the blessed communion. And to the intent the same may be done without the offence of such our loving subjects, as be not yet so well persuaded in that behalf, as we could wish; we send unto you herewith certain considerations gathered and collected, that make for the purpose, the which and such others as you shall think meet, to be set forth to persuade the weak to embrace our proceedings in this part, we pray you cause to be declared to the people, by some discreet preachers, in such places as you shall think meet, before the taking down of the said altars, so as both the weak consciences of others may be instructed and satisfied as much as may be, and this our pleasure the more quietly executed. For the better doing whereof, we require you to open the aforesaid considerations in that our cathedral church in your own person, if you conveniently may, or otherwise by your chancellor, or other grave preacher, both there

and in such other market towns and most notable places of your diocese as you may think most requisite.

Given under our signet at our palace of Westminster the 24th day of November in the 4th year of our reign.

XXV.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 1.	Tho. Cranmer. 19.	155c.	Edward. VI. 4.

Commissio regia ad observandum librum precum communium, &c. Ex reg. Cranmer. fol. 70. b. seq.

EDWARDUS sextus Dei gratia Angliæ, Franciæ et Hiberniæ rex, fidei defensor, ac in terra ecclesiæ Anglicanæ et Hibernicæ supremum caput, reverendissimo in Christo patri Thomæ Cantuariensi archiepiscopo, totius Angliæ primati et metropolitano; ac reverendis in Christo patribus Thomæ Eliensi, Nicholao London. Henrico Lincolnien. Thomæ Norwicen. ac Johanni Roffen. episcopis;—Nicholao Wotton decano Cantuar. uni consiliariorum nostrorum, nec non prædilectis et fidelibus consiliariis nostris, Willelmo Peter militi, Willelmo Cecill armigero, secretariis nostris primariis; dilectis nobis Ricardo Coxe elecmosynario nostro, Anthonio Cooke militi, Jacobo Hales militi, uni justiciariorum nostrorum ad communia placita, Thomæ Smythe militi, Johanni Cheke, adolescentiæ nostræ institutori, Willelmo May, decano sancti P. L. Johanni Taylor decano Lincolnien. Simoni Hanes, decano Exonien. Griffino Layson, decano de arcubus London. doctoribus Ricardo Godericke, Johanni Gosnolde, armigeris;—Richardo Wylkes, Johanni Redman, archidiacono de Tawnton, Hugoni Latimer, Egidio Ayer, decano Cicestren. Matthæ. Parker, sacræ theologiæ

Commissio regia] Strype, Mem. vol. ii. P. i. p. 385.

professori, Miloni Coverdale, Johanni Oliver, Ricardo Lyell, Rolando Taylor, Christophero Nevinson, legum doctoribus;—Henrico Sydall et Nicholao Bullingham salutem. Etsi regibus quidem omnibus qui Christi nomen profitentur, nihil æque incumbat ac fidem christianam in suo populo, ac in ecclesiis suæ auctoritati regiæ subjectis, sartam, tectam atque incolumem servare; nobis tamen qui fidei defensor peculiari quodam titulo vocamur, maximæ præ cæteris curæ esse debet, ut non solum pro viribus annitamur, ut Christi religio quam purissime atque integerrime nostro populo tradatur, verum etiam ut omni qua possumus ratione caveamus, ne Christi adversarius, ut est semper ad omnia corrumpenda paratus, noxium hæreseos semen, et labem malæ doctrinæ clanculum in segetem christiani populi, et hoc arvum nobis commissum seminet; sed si quid forte emerserit tale (quod speramus Deum aversurum) saltem ut quam primum evellatur, ne latius serpens illud virus etiam sanas et salubres partes corrumpat. Et quoniam nos ipsi non possumus ad omnia hujusmodi in nostra persona obeunda et curanda semper esse in otio et parati, et modo ad nos et consiliarios nostros perlatum est, exoriri in nonnullis nostri regni locis quosdam, qui resuscitant sceleratos Anabaptistarum et libertinorum errores, et qui aliarum hæresium impia et impura dogmata serunt et instillant in aures rudis vulgi, et imperitæ plebis nostræ mentes illis nefariis opinionibus inficiunt, ut antequam illud venenum latius serpat, opportunum et necessarium remedium pro facultate nostra regia adhibeamus; de advisamento consilii nostri prædicti vos selegimus, quibus hanc nostram curam, et hoc tam necessarium munus extirpandæ et reprimendæ hæreseos committeremus. Ad inquirendum igitur de omnibus articulis hæreseos cujuscunque, et examinandum omnes et singulos subditos nostros, et alios quoscunque infra regnum et dominia nostra residentes et commorantes de et super hæresibus et erroribus quibuscunque, in fide christiana suspec-

tos, detectos, denunciatos, inquisitos, et accusatos, aut in posterum detegendos, denunciandos, inquirendos vel accusandos, et quoscunque testes ubicunque locorum infra regnum et dominia nostra commorantes vel degentes, aliarumque probationum genera quæcunque, pro veritate præmissorum erudienda quomodolibet requisita, recipienda, et admittenda, testesque hujuscemodi in forma jurandorum testium jurandos et examinandos, ac omnibus aliis viis et modis et formis quibus melius et efficacius poteritis, de veritate præmissorum etiam summarie et de plano, ac sine strepitu et figura judicii cognoscendi inquirendi, et investigandi; et si per examinationem et inquisitionem hujuscemodi aliquem vel aliquos alicujus hæreseos seu impiæ opinionis crimine contactum seu contactos, involutum seu involutos esse deprehenderitis, ab erroribus suis revocandos, eumque et eos, si errorum suorum pertæsum vel pertæsos esse comperitis, ad errorum suorum hujuscemodi retractationes, recantationes, abjurationes, et renunciationes inducendos, et subsequenter in sacrosanctæ ecclesiæ gremium admittendos et recipiendos, aliasve prout juris nostri et æquitatis ratio persuaserit, absolvendos et dimittendos, pœnitentiasque salutares et condignas pro commissis infligendas et imponendas; pertinacem vero vel pertinaces, obstinatum aut obstinatos, erroribus suis desperate immersum vel immersos, si quem vel quos deprehenderitis, ex cœtu fidelium ejiciendum vel ejiciendos, ac seculari potestati nostræ, si ita facti atrocitas exposcat, committendos, tradendos et liberandos; nec non omnes et singulos rectores, vicarios, et clericos, et ministros ecclesiasticos quoscunque ac laicos, cujuscunque conditionis existant, librum nostrum vulgo appellatum, "The book of the common prayers and administration of the sacraments, and other rites and ceremonies of the church after the use of the church of England" aut divina offica in eodem expressa et inserta, vel aliquam partem eorundem contemnentes, spernentes, adversantes, sive

obloquentes, si qui tales suspecti, reperti, detecti, inquisiti, denunciati, aut accusati fuerint, juxta vim, formam, et effectum statuti in ea parte editi et provisi, puniendos, et corrigendos; cæteraque omnia et singula facienda, exercenda, et expedienda, quæ circa dicta inquisitionis et examinationis negotia necessaria fuerint, seu quomodolibet opportuna, vobis triginta et uni, triginta, viginti novem, viginti octo, viginti septem, viginti sex, viginti quinque, viginti quatuor, viginti tribus, viginti duobus, viginti uni, viginti, novendecim, octodecim, septendecim, sexdecim, quindecim, quatuordecim, tredecim, duodecim, undecim, decem, 9, 8, 7, 6, 5, 4, aut tribus vestrum, quorum archiepiscopum Cantuariensem, episcopum Eliensem, episcopum London. episcopum Lincoln. episcopum Norwicen. episcopum Roffen. Nicholaum Wotton, Willelmum Peter, Willelmum Cecill, Richardum Coxe, Jacobum Hales, et Willelmum May unum esse volumus, et in executione præmissorum interesse; de quorum sana doctrina, fidei zelo, vitæque et morum integritate, exactaque in rebus gerendis dexteritate specialem in Domino fiduciam obtinemus, vices nostras committimus, et plenam tenore præsentium concedimus facultatem, cum potestate plenissima personas sic detectas, denunciatas, inquisitas, accusatas vel suspectas evocandas coram vobis, et carceri et vinculis, si opus fuerit, mancipandas, ac testes quoscunque pro veritate præmissorum explicandos, et erudiendos quomodolibet requisitos, coram vobis, quibuscunque diebus et locis vestro arbitrio in hac parte limitandis, evocandos et citandos, eosdemque testes sese subtrahentes omnibus modis et juris nostri remediis quibuscunque compellendos cum omni alia jurisdictionis et auctoritatis nostræ legitima coertione in hac parte et potestate; vosque ad effectus prædictos cognitores, inquisitores, judices, et commissarios nostros deputamus, nominamus, facimus, constituimus per præsentes omni appellatione remota; eo non obstante, quod denunciatio, indicatio sive accusatio

contra personas prædictas hujuscemodi in hac parte non processerit, sive aliquibus aliis statutis aut ordinationibus in parliamentis nostris in contrarium editis sive provisis, in quibus forsan major solennitas et circumstantia ad hujuscemodi exequenda negotia requiruntur, cæterisque in contrarium facientibus non obstantibus quibuscunque: mandantes omnibus et singulis theologis et jurisperitis, nec non majoribus, vicecomitibus, ballivis, aliisque officiariis, et ministris nostris quibuscunque, quatenus vobis in et circa præmissorum executionem effectualiter, si per vos requisiti et interpellati fuerint, assistant et suffragentur. In cujus rei testimonium has literas nostras fieri fecimus patentes, teste me ipso apud Westm. 18. die Januarii anno regni nostri quarto.

XXVI.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 2.	Tho. Cranmer. 20.	1551.	Edward. VI. 5.

Commissio regia pro reformatione legum ecclesiasticarum.

EDWARDUS sextus Dei gratia Angliæ, Franciæ et Hiberniæ rex, fidei defensor, et in terra ecclesiæ Anglicanæ et Hibernicæ supremum caput, reverendissimo

Commissio regia] "The revision of the ecclesiastical laws had been projected as early as 1532. In the submission then made to king Henry by the clergy, they declared, that whereas divers canons were 'thought to be not only much prejudicial to his prerogative royal, but also overmuch onerous to his highness's subjects,' they were content to commit the judgment respecting them to thirty-two persons—'all to be chosen and appointed by his most noble grace.' In conformity with this concession, an Act of parliament was passed in March 1534 (Stat. 25 Hen. VIII. c. 19.) empowering his majesty to nominate commissioners, and enacting that the canons approved by these commissioners, if fortified by the royal assent under the great seal, should be kept and observed within the realm. This Act was renewed in 1536 (Stat. 27

in Christo patri, Thomæ eadem gratia Cant. archiepiscopo, totius Angliæ primati, et metropolitano, reverendoque in Christo patri Thomæ Eliensi episcopo; ac dilectis nobis in Christo Richardo Cox elcemosynario nostro, Petro Martyr, sacræ theologiæ professoribus, Willielmo Maye, Rowlando Taylour de Hadley, legum doctoribus; necnon dilectis et fidelibus nostris, Johanni Lucas, et Richardo

Hen. VIII c 15.) and again in 1544 (Stat. 35 Hen. VIII. c. 16). In the latter case it was so far carried into execution that commissioners were appointed, a body of ecclesiastical law digested, and a letter of ratification prepared for the king's signature. But this signature was never affixed; and the powers granted to the crown having been limited to the life-time of Henry VIII., a fresh Act was passed with the same object in 1549. Commissioners are said to have been named shortly afterwards in pursuance of its provisions; but if this was the fact, they seem to have made little progress in the business, for a new commission was issued in Oct. 1551, to eight bishops, eight divines, eight civilians, and eight common lawyers; of whom eight were selected to gather and put in order the materials. 'But the matter' says Strype 'was in effect wholly entrusted by the king to the archbishop, who associated to himself in the active part of this work, Taylor, Martyr and Haddon.' And this account is confirmed by the numerous corrections in the hand-writing of Cranmer and Peter Martyr, which may still be seen in a MS. copy of the projected code preserved in the British Museum." (Harl. MSS. 426.) Cranmer's Works by Jenkyns, vol. i. p. cviii. The present commission is dated Nov. 11, 1551, and seems to have superseded that of October, for the sole purpose of substituting the names of Goodrich, bishop of Ely, William May, and Richard Goodrich, for those of Ridley, Traheron and Gosnold. A reason may easily be found for the introduction of the bishop of Ely into this commission, as it had recently been determined, on the disgrace of lord Rich, to raise him to the office of lord chancellor. The code was completed by these commissioners, but not early enough to obtain the force of law before the death of king Edward. The attempts to revive it in the reign of Elizabeth were unsuccessful. It was published in 1571 by John Daye, with a Preface written by Fox. This account of the matter is derived principally from Strype, and differs in many points from that of bishop Burnet. See Strype, Mem. vol. ii. P. i. pp. 290. 530. P. ii. p. 205. Cranm. 778. Parker, vol. ii. p. 62. Burnet, H. R vol. ii. p. 404. Collier, vol. ii. p. 326. Lingard, vol. iv. p. 462.

Gooderike, armigeris, salutem. Cum vos triginta duos viros ad leges nostras ecclesiasticas perlegendas et componendas juxta vim, formam et effectum cujusdam acti parliamenti in tertio regni nostri anno apud Westm. facti, brevi assignare et deputare proponimus; et ubi numerus prædictus ad tractatum legum prædictarum describendarum et componendarum, nimius videtur, tametsi id tum propter consultationem et judicium super eo habendum, tum etiam propter perfectionem et complementum earundem longe expediens existit, nobis, moventibus consiliariis nostris a secretis, consentaneum magis videtur, hujus rei initium, introitum, primam formam et lineaturam numero octavo, qui doctorum triginta erit portio, committere, nempe quasi præparationem quandam grandiori numero futuram.

Quapropter de prudentia, scientia, et diligentia vestris plurimum confidentes, de sententia concilii nominavimus et deputavimus vos commissarios nostros, et vobis auctoritatem per præsentes impartimus, ut loco et tempore congruis, et opportunis, celeritate conveniente, qua poteritis maxima, insimul conveniatis, cursumque legum ecclesiasticarum, infra regnum nostrum in usu existentium, aut antehac uti solitarum, diligenter perlegatis, consideretis, et ponderetis; eoque facto, illarum loco et vice, collectionem, compilationem, et ordinem talium legum ecclesiasticarum inveniatis, faciatis, et in scripta redigi faciatis, quales in usu esse, practicari, et in quibuscunque curiis, et jurisdictionibus nostris ecclesiasticis infra istud regnum nostrum, et alia nostra dominia proponi et publicari, de scientia, sapientia, et judicio vestris maxime expediens fore putaveritis: habentes considerationem, et respectum debitum ad tenorem statuti prædicti pro præservatione legum nostrarum communium in suo vigore remanentium, et pro omnibus aliis articulis, et ramis dicti statuti. Et quamprimum leges prædictæ per vos adinventæ, formatæ, descriptæ, et compilatæ fiunt, eas-

dem statim nobis exhiberi, et in scriptis tradi volumus, ut eas de concilii nostri sententia, de residuo triginta duorum, una vobiscum pro ulteriore legum prædictarum ecclesiasticarum ratificatione, et perfectione, tanquam commissariorum nostrorum, juxta formam statuti prædicti, conjunctim nominandorum transmittamus.

Et quamvis vos ea modestia, et sapientia præditos esse scimus, quod onus istud humeris vestris commissum, et impositum, haud parvi esse momenti, et ponderis æstimabitis; considerantes tamen, quod propositum nostrum non est aliud, quam præparationis cujusdam gratia istud a vobis effectum reddi, ita quod major numerus ad consultationem, et perfectionem ejusdem magis certo et ordinate procedere valeat, certiores vos esse volumus, quod actiones, et studia vestra in hac parte, cum erunt nobis gratissima, tum aut benignissima, et maxime favorabili interpretatione accepta.

Et præterea volumus, quod statim post receptionem præsentium una conveniatis, et hac in re celeritate et expeditione ea utamini, quam causa exposcit; mandantes et stricte præcipientes omnibus et singulis personis, quarum consilio, sententia, et ope in hac parte vos opus habebitis, quod illi per vos requisiti opem præstent, consulant, et juvent, quemadmodum nobis placere cupiunt. In cujus testimonium, has literas nostras fieri fecimus patentes. Teste meipso apud Westm. xi. die Novembris anno regni regis quinto.

MARTON.

Per ipsum regem, et de data prædicta.

XXVII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 3.	Tho. Cranmer. 21.	1552.	Edward. VI. 6.

Instructions given by the king's majesty to his right trusty and right well belored cousin and councellor the marquess of Northampton, and to the rest of his highness' commissioners appointed for the survey of church goods within his majesty's county of Northampton. Ex Fuller Eccles. Hist. lib. vii. p. 417. ad ann.

Edward,

FIRST upon the receipt of the said commission by any one of the same commissioners, he that so shall first receive the commission, shall forthwith with all convenient speed give knowledge to the rest named in the said commission, and with them shall agree to meet and assemble with what speed they can, for the execution of the same commission, and these instructions; and if any of the said commissioners shall be dead, sick, or otherwise be so absent out of the country for the service of the king, that he cannot with speed attend the same, in that case, the rest of the same commissioners, so that they be to the number appointed by the commission, shall not make any delay from the proceeding in the

Instructions given] "There was a strict enquiry made of all who had cheated the king in the suppression of chantries, or in any other thing that related to churches; from which the visitors were believed to have embezzled much to their own uses; and there were many suits in the Star-chamber about it. Most of all these persons had been the friends or creatures of the duke of Somerset: and the inquiry after these things seems to have been more out of hatred to him, than out of any design to make the king the richer by what should be recovered for his use." Burnet, H. R. vol. ii. p. 424. See also Strype, Mem. vol. ii. P. ii. p. 211.

same commission, but shall forthwith allot their sittings assemblies and meetings for the same commission, as in like cases hath been, or shall be meet to be used.

Item, for their better and more certain proceeding, the said commissioners shall in such cases, where none of the commissioners be "custos rotulorum" of that county, nor hath been since the beginning of our reign, command the said "custos rotulorum" or their deputy, or the clerk of the peace of those parts, to bring or send unto them such books, registers, and inventories, as hath heretofore any wise come to their hands by indenture touching the sums, numbers, and values of any goods, plate, jewels, vestments, and bells, or ornaments of any churches, chapel, and such like: and likewise the said commissioners shall send to the bishops of every diocese, wherein the said county is situate, or to their chancellors, commissaries, or other ecclesiastical officers, in whose hands or custody the like of the aforesaid inventories and registers have command of them and every of them, they shall receive and take the said books, registers, and inventories; and that done, the said commissioners shall compare both the same inventories (that is to say) as well such as they shall receive and take of the "custos rotulorum," or their deputy, or the clerk of the peace, as of the bishops or other under officers; and accordingly to the best, richest, and greatest inventories of the said commissioners shall proceed to make their survey and inquiry, and by the same make the searches of the defaults and wants that shall be found. And generally the same commissioners shall not only by the view of the said registers and inventories, but also by any other means they can better devise, proceed to the due search, and inquisition of the wants or defaults of any part of the said goods, plate, jewels, vestments, bells, or ornaments.

Item, for the more speedy obtaining of the said

registers, and inventories, the said commissioners shall receive special letters of commandment from our privy council for the delivery thereof, which letters the said commissioners shall deliver as they shall see occasion.

Item, the said commissioners shall upon their view and survey taken, cause due inventories to be made by bills or books indented, of all manner of goods, plate, jewels, bells and ornaments as yet remaining, or any wise forth-coming and belonging to any churches, chapels, fraternities, or guilds; and the one part of the same inventories to send and return to our privy council, and the other to deliver to them, in whose hands the said goods, plate, jewels, bells, and ornaments shall remain to be kept preserved. And they shall also give good charge and order, that the same goods and every part thereof, be at all times forth-coming to be answered, leaving nevertheless in every parish church or chapel of common resort, one, two, or more chalices or cups, according to the multitude of the people in every such church or chapel; and also such other ornaments as by their discretion shall seem requisite for the divine service in every such place for the time.

And because we be informed, that in many places great quantity of the said plate, jewels, bells, and ornaments be embezzled by certain private men, contrary to our express commandments in that behalf; the said commissioners shall substantially and justly inquire and attain the knowledge thereof, by whose default the same is, and hath been, and in whose hands any part of the same is come. And in that point the said commissioners shall have good regard, that they attain to certain names and dwellingplaces of every person and persons, that hath sold, alienated, embezzled, taken or carried away; and of such also as have counselled, advised, and commanded any part of the said goods, plate, jewels, bells, vestments, and ornaments to be taken or carried away, or otherwise

embezzled. And these things they shall as certainly and duly as they can, cause to be searched and understand.

Upon a full search and inquiry whereof, the said commissioners, four or three of them, shall cause to be called before them also the persons by whom any of the said goods, plate, jewels, bells, ornaments, or any other the premises, have been alienated, embezzled, or taken away; or by whose means or procurement the same or any part thereof hath been attempted, or to whose hands or use any of the same, or any profit for the same hath grown; and by such means as to their discretions shall seem best, cause to bring into their the said commissioners' hands, to our use, the said plate, jewels, bells, and other the premises so alienated, or the true and just value thereof; certifying unto our privy council the names of all such as refuse to stand to, or obey their order, touching the redelivery and restitution of the same, or the just value thereof, to the intent that, as cause and reason shall require, every man may answer to his doings in this behalf.

Finally, our pleasure is, that the said commissioners in all their doings, shall use such sober and discreet manner of proceeding, as the effect of this commission may go forward with as much quiet, and as little occasion of trouble or disquiet of the multitude, as may be; using to that end such wise persuasions in all places of their sessions, as in respect of the place and disposition of the people may seem to their wisdoms most expedient; giving also good and substantial order for the stay of the inordinate and greedy covetousness of such disordered people, as have or shall go about the alienating of any of the premises, so as according to reason and order, such as have or shall contemptuously offend in this behalf, may receive reformation, as for the quality of their doings shall be requisite.

XXVIII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 4.	Tho Cranmer. 21.	1553.	Mariæ I.

Queen Mary's first proclamation about religion. Ex Heylin Hist. Refor. p. 193. Et ex Fox pr. ed. fol. 803.

THE queen's highness well remembering, what great inconvenience and dangers have grown to this her realm in times past through the diversities of opinions in questions of religion; and hearing also, that now of late sithence the beginning of her most gracious reign the same contentions be again much revived, through certain false and untrue reports and rumours spread by some evil disposed persons, hath thought good to give to understand to all her highness' most loving subjects her most gracious pleasure in manner following.

First, her majesty being presently by the only goodness of God settled in her just possession of the imperial crown of this realm, and other dominions thereunto belonging, cannot now hide that religion, which God and the world knoweth she hath ever professed from her infancy hitherto; which as her majesty is minded to observe and maintain for herself by God's grace during her time, so doth her highness much desire, and would be glad, the same were of all her subjects quietly and charitably entertained.

And yet she doth signify unto all her majesty's loving subjects, that of her most gracious disposition and clemency, her highness minded not to compel any her said subjects thereunto, until such time as further order, by common assent, may be taken therein; forbidding never-

Queen Mary's first proclamation] Strype, Mem. vol. iii. P. i. p. 38. Burnet, H. R. vol. ii. p. 491. Collier, vol. ii. p. 345. Lingard, vol. v. p. 27.

theless all her subjects of all degrees, at their perils, to move seditions, or stir unquietness in her people, by interpreting the laws of this realm after their brains and fancies, but quietly to continue for the time, till (as before is said) further order may be taken; and therefore willeth and straitly chargeth and commandeth all her good loving subjects to live together in quiet sort, and Christian charity, leaving those new found devilish terms of papist and heretic, and such like, and applying their whole care, study, and travel to live in the fear of God, exercising their conversations in such charitable and godly doing, as their lives may indeed express the great hunger and thirst of God's glory, which by rash talk and words many have pretended; and in so doing they shall best please God and live without danger of the laws, and maintain the tranquillity of the realm: whereof as her highness shall be most glad, so if any man shall rashly presume to make any assemblies of people, or at any public assemblies, or otherwise shall go about to stir the people to disorder, or disquiet, she mindeth according to her duty to see the same most severely reformed and punished, according to her highness' laws.

And furthermore, forasmuch as it is well known, that sedition and false rumours have been nourished and maintained in this realm by the subtlety and malice of some evil disposed persons, which take upon them without sufficient authority, to preach and interpret the word of God after their own brains in churches and other places, both public and private, and also by playing of interludes, and printing of false fond books and ballads, rhymes and other lewd treatises in the English tongue, containing doctrine in matters now in question and controversies, touching the high points and mysteries in Christian religion, which books, ballads, rhymes, and treatises are chiefly by the printers and stationers set

out to sale to her grace's subjects, of an evil zeal for lucre and covetousness of vile gain; her highness therefore straitly chargeth and commandeth all and every of her said subjects of whatsoever state, condition, or degree they be, that none of them presume from henceforth to preach, or by way of reading in churches and other public or private places, except in schools of the university, to interpret or teach any scriptures, or any manner of points of doctrine, concerning religion; neither also to print any book, matter, ballad, rhyme, interlude, process or treatise, nor to play any interlude, except they have her grace's special license in writing for the same, upon pain to incur her highness' indignation and displeasure. And her highness also further chargeth and commandeth all and every her said subjects, that none of them of their own authority do presume to punish or to rise against any offender in the causes abovesaid, or any other offender in words and deeds in the late rebellion committed or done by the duke of Northumberland or his complices, or to seize any of their goods, or violently to use any such offender by striking, or imprisoning, or threatening the same; but wholly to refer the punishment of all such offenders unto her highness, and public authority, whereof her majesty mindeth to see due punishment according to the order of her highness' laws. Nevertheless, as her highness mindeth not hereby to restrain and discourage any of her loving subjects to give from time to time true information against any such offenders in the causes abovesaid unto her grace or her council, for the punishment of every such offender, according to the effect of her highness' laws provided in that part; so her said highness exhorteth, and straitly chargeth her said subjects to observe her commandment and pleasure in every part aforesaid, as they will avoid her highness' said indignation, and most grievous displeasure. The severity and rigour whereof, as her highness

shall be most sorry to have cause to put the same in execution, so doth she utterly determine not to permit such unlawful and rebellious doings of her subjects, whereof may ensue the danger of her royal estate, to remain unpunished; but to see her said laws touching these points to be throughly executed; which extremities she trusteth all her said loving subjects will foresee, dread and avoid accordingly; her said highness straitly charging and commanding all mayors, sheriffs, justices of peace, bailiffs, constables, and all other public officers and ministers, diligently to see to the observing and executing of her said commandments and pleasure, and to apprehend all such as shall willingly offend in this part, committing the same to the next gaol, there to remain without bail or mainprize, till upon certificate made to her highness, or her privy council of their names and doings, and upon examination had of their offences, some further order shall be taken for their punishment to the example of others, according to the effect and tenour of the laws aforesaid. Given at our manor of Richmond the 18th day of August, in the first year of our most prosperous reign.

XXIX.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 4.	Tho. Cranmer. 21.	1553.	Mariæ 1.

Bulla legationis de latere cardinalis Poli. Ex reg. Pole. fol. 4. b.

JULIUS episcopus, servus servorum Dei, dilecto filio Reginaldo sanctæ Mariæ in Cosmedin diacono cardinali, Polo nuncupato, ad charissimam in Christo filiam nostram Mariam Angliæ reginam illustrem, et universum Angliæ regnum nostro et apostolicæ sedis legato de

Bulla legationis] Burnet, H. R. vol. ii. pp. 518. 585. Strype, Mem. vol. iii. P. 1. pp. 211. 246. Lingard, vol. v. p. 29.

latere salutem et apostolicam benedictionem. Si ullo unquam tempore licuit, nunc certe expositissime licet dicere, dextra Domini fecit virtutem. Hanc inquam lætissimam vocem licet omnium piorum gaudiis atque acclamatione celebrare. Quid enim aliud dicamus, quam dextram Domini hanc tam inopinatam rerum conversionem fecisse, ut florentissimum Angliæ regnum ab Henrico octavo in discidium ab ecclesia catholica secessionemque seductum, ac deinde Edwardi ejus nati successione in paterno et hæreditario errore corroboratum atque firmatum, in eum nunc statum repente devenerit, ut ad sanctum ovile atque ad ecclesiæ catholicæ septa revocari facillime posse videatur? Profecto hoc nihil aliud est quam mutatio dextræ excelsi. Defuncto enim vita supradicto Edwardo, adnisisque illius sectatoribus, qui rerum habenas, qui arces, qui exercitum, qui classem obtinebant, regnum alicui ex sua secta deferre, exclusa legitima hærede, clarissima in Christo filia Maria Angliæ regina illustri, tunc principe præfati Henrici regis nata, quæ semper in catholicæ fidei unitate permansit, atque, ut eis videbatur, voto jam potitis, ecce ille Dominator Dominus et terribilis, qui aufert spiritum principum, cuncta iniquorum commenta dejecit, et repentina animorum totius regni inclinatione atque motu, ea quam ipsi constituerant regia potestate dejecta, ut ipsa Maria una omnium voce regina salutaretur, effecit. Gratia Domino Deo nostro, qui non obliviscitur suos; qui et huic illustri fœminæ præmium fidei suæ, invictæque constantiæ paternum regnum, quod jam humanitus amiserat, divinitus detulit; et hanc non parvam gregis sui partem a recta semita jampridem abactam, et pro deserta dispersam, respicere dignatus est; quam et non dubitamus, eodem divino favore perseverante, postquam catholicam principem nacta est, etiam ipsam in catholicæ fidei viam facile conversam iri, et communioni ecclesiæ restitutam. Cui quidem spei sanctæque fiduciæ, quam habemus in Do-

mino, nos pro pastorali (quæ nobis est ab illo commissa) universalis ecclesiæ cura, et pro ea charitate, qua erga Anglicam gentem proprie debemus affici, tanquam hujus sanctæ sedis, cui sine meritis ullis nostris, sed sola summi Dei providentia præsidemus, peculiarem filiam, procurata olim ab ipsa sede divini illic verbi disseminatione generatam, deesse nec volumus nec debemus. Cum igitur super hujusmodi tractanda re, negotioque divina ope conficiendo, et potissimum, cui hanc provinciam demandare possemus, assiduos nostræ mentis cogitatus effunderemus, tu semper nobis, non sane primus, sed solus omnium occurristi, quem omnino præ cæteris huic curæ præficere debemus. Unde habita super hiis cum venerabilibus fratribus nostris sanctæ Romanæ ecclesiæ cardinalibus deliberatione matura, de illorum unanimi assensu et consensu, te ad eandem reginam Mariam, et universum Angliæ regnum nostrum et apostolicæ sedis legatum delegimus. Sive enim nos natalis terræ tuæ, et civium charitatem, quæ in te summa esse debet, et certe est, seu linguæ ejus gentis et morum sensuumque notitiam, sive ob deductum a sanguine regio genus auctoritatem et gratiam, seu singularem in omni genere prudentiam atque eloquentiam, seu, quod caput est, flagrantissimum tuum erga Deum et Dominum nostrum Jesum Christum, ejusque sanctam ecclesiam catholicam amorem atque observantiam, multis jam in rebus cognitam atque perspectam spectaremus; personam tuam, quam hiis, quas modo commemoravimus, et pluribus aliis virtutibus omnium munerum largitor altissimus exornavit, ad hanc legationem aptissimam judicavimus. Quamobrem circumspectioni vestræ per præsentes literas mandamus, ut munus istud pro eadem tua erga Deum pietate, erga nos et sanctam hanc sedem reverentia, erga Christianam rempublicam studio atque amore suscipiens, id pro tua fide, diligentia, dexteritate exequare; nihilque prætermittas, quo minus, Deo bene juvante, optatum legationis fruc-

tum assequare, in errorem lapsos consolando, atque in Dei gratiam et suæ sanctæ catholicæ ecclesiæ communionem restituendo; cujus rei maxime scilicet in ipsius Dei clementia, secundum Deum autem cum in studio, prudentia et virtute tua, tum ipsius Mariæ reginæ in Deum pietate, sapientia et devotione spem ponimus. Dat. Romæ apud sanctam Mariam anno incarnationis dominicæ 1553. non. Augusti, pontificatus nostri anno IV.

XXX.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 4.	Tho. Cranmer. 22.	1553.	Mariæ I.

A letter with articles sent from the queen's majesty unto the bishop of London, and by him and his officers at her gracious commandment to be put in speedy execution with effect, in the whole diocese, as well in places exempt as not exempt whatsoever, according to the tenour and form of the same. Ex Burnet. Hist. Reform. vol. ii. Append. p. 252.

Sent by the queen's majesty's commandment in the month of March, anno Domini 1553.

By the queen.

RIGHT reverend father in God, right trusty and well beloved, we greet you well. And whereas hereto-

A letter with articles] The most important of these articles was in reference to married priests. In this matter bishop Bonner appears to have acted on his own authority before the articles were issued. In the latter end of February he deprived all married priests within his diocese of their livings, and commanded them to bring their wives within a fortnight in order that they might be divorced. (Strype, Cranm. vol. i. p. 471.) The same letter and articles were sent to all the bishops on the 4th of March, and the consequences that followed with regard to the parochial clergy are stated at length by Strype, Cranm. vol. i. pp. 467—475. Burnet, Hist. Ref. vol. ii. pp. 550—556. Collier, vol. ii. p. 366.

fore in the time of the late reign of our most dearest brother king Edward VI. (whose soul God pardon) divers notable crimes, excesses and faults, with divers kinds of heresies, simony, advoutry, and other enormities, have been committed within this our realm and other our dominions; the same continuing yet hitherto in like disorder since the beginning of our reign without any correction or reformation at all; and the people both of the laity and clergy, and chiefly of the clergy, have been given to much insolence and ungodliness, greatly to the displeasure of Almighty God, and very much to our regret and evil contentation, and to the slander of other Christian realms, and in a manner to the subversion and clear defacing of this our realm: and remembering our duty to Almighty God to be to foresee, as much as in us may be, that all virtue and godly living should be embraced, flourish and increase, and therewith also that all vice and ungodly behaviour should be utterly banished, and put away, or at the least wise, so nigh as might be, so bridled and kept under, that godliness and honesty might have the overhand: understanding by very credible report, and public fame, to our no small heaviness and discomfort, that within your diocese, as well in not exempted as in exempted places, the like disorder and evil behaviour hath been done and used, like also to continue and increase, unless due provision be had and made to reform the same (which earnestly in very deed we do mind and intend) to the uttermost all the ways we can possible, trusting in God's furtherance and help in that behalf: for these causes, and other most just considerations us moving, we send unto you such certain articles of such special matter, as among other things be most special and necessary to be now put in execution by you and your officers, extending to them by us desired, and the reformation aforesaid; wherein ye shall be charged with our special commandments by these our letters, to the intent

you and your officers may the more earnestly and boldly proceed thereunto, without fear of any presumption to be noted on your part, or danger to be incurred of any such our laws, as by your doings of that is in the said articles contained, might any wise grieve you, whatsoever be threatened in any such case; and therefore we straitly charge and command you, and your said officers, to proceed to the execution of the said articles without all tract and delay, as ye will answer to the contrary. Given under our hand at our palace of Westminster the fourth day of March, the first year of our reign.

ARTICLES.

1. That every bishop and his officers, with all other having ecclesiastical jurisdiction, shall with all speed and diligence, and all manners and ways to them possible, put in execution all such canons and ecclesiastical laws heretofore in the time of king Henry VIII. used within this realm of England, and the dominions of the same, not being direct and expressly contrary to the laws and statutes of this realm.

2. Item, That no bishop, or any his officers, or other person aforesaid, hereafter in any of their ecclesiastical writings in process, or other extrajudicial acts, do use to put in this clause or sentence: "Regia auctoritate fulcitus."

3. Item, That no bishop, or any his officers, or other person aforesaid, do hereafter exact or demand in the admission of any person to any ecclesiastical promotion, orders, or office, any oath touching the primacy or succession, as of late in few years passed hath been accustomed and used.

4. Item, That every bishop, and his officers, with all other persons aforesaid, have a vigilant eye, and use special diligence and foresight, that no person be admitted or received to any ecclesiastical function, benefit,

or office, being a sacramentary, infected or defamed with any notable kind of heresy, or other great crime. And that the said bishop do stay, and cause to be stayed, as much as lieth in him, that benefices and ecclesiastical promotions do not notably decay, or take hinderance, by passing or confirming of unreasonable leases.

5. Item, That every bishop, and all other persons aforesaid, do diligently travel for the repressing of heresies, and notable crimes, especially in the clergy, duly correcting and punishing the same.

6. Item, That every bishop, and all other persons aforesaid, do likewise travel for the condemning and repressing of corrupt and naughty opinions, unlawful books, ballads, and other pernicious, and hurtful devises, engendering hatred among the people, and discord among the same; and that schoolmasters, preachers, and teachers, do exercise and use their offices and duties without teaching, preaching, or setting forth any evil corrupt doctrine; and that doing the contrary, they may be by the bishop and his said officers punished and removed.

7. Item, That every bishop, and all the other persons aforesaid, proceeding summarily, and with all celerity and speed, may and shall deprive, or declare deprived, and amove according to their learning and discretion all such persons from their benefices and ecclesiastical promotions, who, contrary to the state of their order, and the laudable custom of the church, have married and used women as their wives, or otherwise notably and slanderously disordered or abused themselves; sequestering also, during the said process, the fruits and profits of the said benefits and ecclesiastical promotions.

8. Item, That the said bishop, and all other persons aforesaid, do use more lenity and clemency with such as have married, whose wives be dead, than with others, whose women do yet remain in life; and likewise such priests as with the consents of their wives, or women

openly in the presence of the bishop, do profess to abstain, to be used the more favourably: in which case after penance effectually done, the bishop according to his discretion and wisdom may upon just consideration receive and admit them again to their former administration, so it be not in the same place; appointing them such a portion to live upon, to be paid out of their benefice, whereof they be deprived, by discretion of the said bishop, or his officers, as they shall think may be spared of the said benefice.

9. Item, That every bishop, and all persons aforesaid, do foresee, that they suffer not any religious man, having solemnly professed chastity, to continue with his woman or wife; but that all such persons after deprivation of their benefice, or ecclesiastical promotion, be also divorced every one from his said woman, and due punishment otherwise taken for the offence therein.

10. Item, That every bishop, and all other persons aforesaid, do take order and direction, with the parishioners of every benefice, where priests do want, to repair to the next parish for divine service; or to appoint for a convenient time, till other better provision may be made, one curate to serve "alternis vicibus" in divers parishes, and to allot to the said curate for his labour some portion of the benefice, that he so serveth.

11. Item, That all, and all manner of processions of the church be used, frequented, and continued after the old order of the church in the Latin tongue.

12. Item, That all such holy-days, and fasting-days be observed and kept, as was observed and kept in the late time of king Henry VIII.

13. Item, That the laudable and honest ceremonies, which were wont to be used, frequented, and observed in the church, be also hereafter frequented, used, and observed.

14. Item, That children be christened by the priest,

and confirmed by the bishops, as heretofore hath been accustomed and used.

15. Item, Touching such persons as were heretofore promoted to any orders after the new sort and fashion of orders, considering they were not ordered in very deed, the bishop of the diocese finding otherwise sufficiency, and ability in those men, may supply that thing, which wanted in them before; and then according to his discretion admit them to minister.

16. Item, That by the bishop of the diocese an uniform doctrine be set forth by homilies, or otherwise, for the good instruction and teaching of all people; and that the said bishop, and other persons aforesaid, do compel the parishioners to come to their several churches, and there devoutly to hear divine service, as of reason they ought.

17. Item, That they examine all schoolmasters and teachers of children, and finding them suspect in any ways, to remove them, and place catholic men in their rooms, with a special commandment to instruct their children, so as they may be able to answer the priest at the mass, and so help the priest to mass, as hath been accustomed.

18. Item, That the said bishop, and all persons aforesaid, have such regard, respect and considerations of and for the setting forth of the premises with all kind of virtue, godly living, and good example, with repressing also and keeping under of vice and unthriftiness, as they, and every of them may be seen to favour the restitution of true religion; and also to make an honest account and reckoning of their office and cure to the honour of God, our good contentation, and the profit of this realm, and dominions of the same.

Eædem hæ literæ cum articulis custodibus spiritualitatis archiepiscopatus Eboracensis a regina missæ sunt. Reg. dec. et cap. Ebor. fol. 651.

XXXI.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 4.	Tho Cranmer. 22.	1553.	Mariæ 1.

Mandatum episcopi London. omnibus Cantuar. provinciæ ecclesiis de provisione eorum, quæ ad cultum divinum et sacramentorum administrationem pertinent.—Ex Fox pr. edit. fol. 925.

EDMUNDUS, &c. universis, &c. Quia jure id exigente ac æquitate etiam suadente, parochiani ecclesiarum singularum Cantuariensis provinciæ, quæ necessaria aut opportuna sunt ad cultum divinum sacramentorum, ac sacramentalium administrationem, providere debite et congruenter tenentur, ac inter cætera, calicem, libros, vestimenta, vasa, ac alia ornamenta pro divinis obsequiis, et servitiis qualitercunque apta et requisita comparare; et insuper, quia parochiani ipsi pro animarum salute ad ecclesias suas accedere, missam officiaque divina audire, confessionemque auricularem facere, ac venerandum eucharistiæ sacramentum religiose et devote (præsertim temporibus ad id statutis et consuetis) suscipere simili modo ex ordinatione ecclesiæ catholicæ, et laudabili ejusdem consuetudine astringuntur; deinde, quia ex fide dignorum multorum relatione fida, factique notorietate, ac fama publica referente intelleximus, quod nonnulli parochiani nostræ Londinensis diœcesis Cantuariensisque provinciæ præmissa, aut eorum aliqua sic providere, comparare, accedere, audire, facere et suscipere, vel omnino contemnunt, aut saltem plus æquo, et justo, differunt: nos volentes (prout ex officio debito tenemur) congruam in eisdem reformationem ac debitam provisionem adhibere, vobis conjunctim et divisim tenore præsentium committimus ac mandamus, quatenus receptis præsentibus, una cum schedula eisdem annexa, paro-

chianos cujuscunque parochiæ infra diœcesim nostram London. ubilibet in exemptis et non exemptis locis quibuscunque in præmissis, aut eorum aliquibus cessatores aut negligentes, vel culpabiles qualitercunque existentes, moneatis, quos etiam nos tenore præsentium primo, secundo, et tertio ac peremptorie monemus; quod parochiani omnes et singuli ad præmissa omnia et singula facienda et expedienda, quatenus eos quovismodo tangunt aut concernunt, cum adnexis, connexis, dependentibus, ac debitis circumstantiis, diligenter se præparent, eaque faciant, ac fieri debite procurent ante festum Paschæ proxime futurum, mora et culpa quibuscunque cessantibus. Porro si cessatores ipsi, ac negligentes, vel culpabiles aut remissi sic per vos moniti, illa aut eorum aliqua sic facere, aut perimplere non curaverint aut distulerint; tunc et in eum eventum eos omnes et singulos sic cessantes, negligentes, culpabiles vel remissos in hac parte auctoritate nostra citetis, seu citari faciatis peremptorie, quod illi ac eorum quilibet coram nobis, seu nostro in spiritualibus vicario generali, aut commissario nostro quocunque in ecclesia nostra cathedrali divi Pauli London. loco consistorii ibidem die Veneris (videlicet sexto die mensis Aprilis proxime futuro post datam præsentium) hora causarum consueta personaliter compareant et compareat, causam rationabilem et legitimam (si quam pro se habeant, aut habeat, quare ob eorum culpam et negligentiam hujusmodi excommunicari, aut aliter debite juxta juris exigentiam corrigi, et puniri non debeant et debeat) in juris forma dicturi, allegaturi, et proposituri, ulteriusque facturi, et recepturi, quod juris fuerit et rationis. Et quid in præmissis, &c. Nos autem dictum nostrum vicarium, &c. dictis die, hora et loco, una cum nominibus omnium et singulorum in ea parte monitorum et citatorum debite certificetis, una cum præsentibus. Datum Londini 8. die Martii A.D. secundum cursum, &c. 1553. et nostræ translationis anno decimo quinto.

XXXII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 5.	Tho. Cranmer. 22.	1553.	Mariæ 1.

Bulla papæ Julii III. potestatem concedens cardinali Polo Angliam ecclesiæ Romanæ reuniendi.—Impress. Londoni 1685.

Julius papa III.

DILECTE fili noster, salutem et apostolicam benedictionem. Dudum cum charissima in Christo filia nostra Maria Angliæ tunc princeps regina declarata fuisset, et speraretur regnum Angliæ, quod sæva tyrannide ab unione sanctæ ecclesiæ catholicæ separatum fuerat, ad ovile gregis Domini et ejusdem ecclesiæ unionem, ipsa Maria primum regnante, redire posse; nos te, præstanti virtute, singulari pietate, ac multa doctrina insignem ad eandem Mariam reginam, et universum Angliæ regnum de fratrum nostrorum consilio et unanimi consensu nostrum et apostolicæ sedis legatum de latere destinavimus; tibique inter cætera omnes et singulos utriusque sexus tam laicas quam ecclesiasticas seculares, et quorumvis ordinum regulares personas in quibusvis etiam sacris ordinibus constitutas cujuscunque status, gradus, conditionis et qualitatis extiterint, ac quacunque eccle-

Bulla papæ Julii] The first Bull (No. XXIX.) appointing cardinal Pole legate a latere, bears date in August 1553, and was drawn up on the supposition that he would immediately repair to England. But as he was detained by the emperor in Flanders for prudential reasons suggested in the first instance by the English court, and afterwards approved by the pope, (see Burnet, H. R. vol. ii. p. 520,) it was thought necessary to issue another Bull, which bears date the 8th of March following, in order that he might be able to appoint his officers, and exercise his legatine powers, before his actual arrival in the kingdom. Strype, Mem. vol. iii. P. i. p. 211. Burnet, H. R. vol. iii. p. 445. Collier, vol. ii. p. 352. Lingard, vol. v. p. 30.

siastica etiam episcopali, archiepiscopali et patriarchali, aut mundana etiam marchionali, ducali, aut regia dignitate præfulgerent, etiamsi capitulum, collegium, universitas, seu communitas forent, quarumcunque hæresium aut novarum sectarum professores, aut in eis culpabiles vel suspectas, ac credentes, receptatores et fautores eorum, etiamsi relapsæ fuissent, eorum errorem cognoscentes, et de illis dolentes, ac ad orthodoxam fidem recipi humiliter postulantes, cognita in eis vera et non ficta, aut simulata pœnitentia, ab omnibus et singulis per eos perpetratis (hæreses, et ab eadem fide apostasias, blasphemias et alios quoscunque errores, etiam sub generali sermone non venientes sapientibus) peccatis, criminibus, excessibus et delictis, nec non excommunicationum, suspensionum, interdictorum, et aliis ecclesiasticis ac temporalibus etiam corporis afflictivis, et capitalibus sententiis, censuris et pœnis in eos præmissorum occasione a jure vel ab homine latis vel promulgatis, etiamsi in eis viginti et plus annis insorduissent, et eorum absolutio nobis et apostolicæ sedi, et per literas in die cœnæ Domini legi consuetas reservata existeret, in utroque conscientiæ videlicet, et contentioso foro, plenarie absolvendi et liberandi, ac aliorum Christi fidelium consortio aggregandi: necnon cum eis super irregularitate per eos præmissorum occasione, etiam quia sic ligati, missas, et alia divina officia etiam contra ritus et ceremonias ab ecclesia eatenus probatas et usitatas celebrassent, aut illis alias se miscuissent, contracta; necnon bigamia per eosdem ecclesiasticos, seculares vel regulares, vere aut ficte, seu alias qualitercunque incursa (etiamsi ex eo quod clerici in sacris constituti cum viduis vel aliis corruptis matrimonium contraxissent prætenderetur) rejectis et expulsis tamen prius uxoribus, sic de facto copulatis; quodque bigamia et irregularitate, ac aliis præmissis non obstantibus in eorum ordinibus, dummodo ante eorum lapsum in hæresin hujusmodi rite et

legitime promoti vel ordinati fuissent, etiam in altaris ministerio ministrare, ac quæcunque et qualitercunque etiam curata beneficia, secularia vel regularia ut prius, dummodo super eis alteri jus quæsitum non existeret, retinere; et non promoti ad omnes etiam sacros et presbyteratus ordines ab eorum ordinariis, si digni et idonei reperti fuissent, promoveri, ac beneficia ecclesiastica, si iis alias canonice conferentur, recipere et retinere valerent, dispensandi et indulgendi; ac omnem infamiæ et inhabilitatis maculam, sive notam ex præmissis quomodolibet insurgentem, penitus et omnino abolendi, nec non ad pristinos honores, dignitates, famam et patriam, et bona etiam confiscata in pristinumque, et eum, in quo ante præmissa quomodolibet erant, statum restituendi, reponendi, et reintegrandi; ac eis, dummodo corde contriti, eorum errata et excessus alicui per eos eligendo catholico confessori, sacramentaliter confiterentur, ac pœnitentiam salutarem eis per ipsum confessorem propterea injungendam omnino adimplerent, omnem publicam confessionem, abjurationem, renuntiationem et pœnitentiam jure debitam, arbitrio suo moderandi vel in totum remittendi; necnon communitates et universitates, ac singulares personas quascunque, a quibusvis illicitis pactionibus, et conventionibus per eos cum dominis aberrantibus, seu in eorum favorem quomodolibet initis, et iis præstitis juramentis et homagiis, illorumque omnium observatione, et si quem eatenus occasione eorum incurrissent perjurii reatum, etiam absolvendi et juramenta ipsa relaxandi; ac quoscunque regulares et religiosos etiam in hæresin hujusmodi, ut præfertur, lapsos, extra eorum regularia loca absque dictæ sedis licentia vagantes, ab apostasiæ reatu, et excommunicationis, aliisque censuris ac pœnis ecclesiasticis, per eos propterea etiam juxta suorum ordinum instituta incursis, pariter absolvendi; ac cum eis ut alicui beneficio ecclesiastico curato de illud obtinentis consensu, etiam in habitu clerici se-

cularis, habitum suum regularem sub honesta toga presbyteri secularis deferendo, deservire, et extra eadem regularia loca remanere libere et licite possint, dispensandi; necnon quibusvis personis etiam ecclesiasticis ut quadragesimalibus et aliis anni temporibus et diebus, quibus usus ovorum et carnium est de jure prohibitus, butiro et caseo, et aliis lacticiniis, ac dictis ovis et carnibus de utriusque seu alterius spiritualis, qui catholicus existeret, medici consilio, aut si locorum et personarum qualitate inspecta, ex defectu piscium aut olei, vel indispositione personarum earundem, seu alia causa legitima id tibi faciendum videretur, ut tuo arbitrio uti et vesci possint, indulgendi et concedendi; necnon per te in præteritis duntaxat casibus, aliquos clericos seculares, tantum presbyteros, diaconos aut subdiaconos, qui matrimonium cum aliquibus virginibus, vel corruptis secularibus etiam mulieribus, de facto eatenus contraxissent, considerata aliqua ipsorum singulari qualitate, et cognita eorum vera ad Christi fidem conversione, ac aliis circumstantiis ac modificationibus tuo tantum arbitrio adhibendis, ex quibus aliis præsertim clericis in sacris ordinibus hujusmodi constitutis, quibus non licet uxores habere, scandalum omnino non generetur; citra tamen altaris ac alia sacerdotum ministeria, et titulos beneficiorum ecclesiasticorum, ac omni ipsorum ordinum exercitio sublato ab excommunicationis sententia, et aliis reatibus propterea incursis, injuncta inde eis etiam tuo arbitrio pœnitentia salutari, absolvendi, ac cum eis dummodo alter eorum superstes remaneret, de cætero sine spe conjugii, quod inter se matrimonium legitime contrahere, et in eo postquam contractum foret, licite remanere possent, prolem exinde legitimam decernendo, misericorditer dispensandi; ac quæcunque beneficia ecclesiastica, tam secularia, quam regularia, et quæ per rectores catholicos possidebantur, de ipsorum tamen rectorum catholicorum consensu, seu absque eorum præjudicio, cuicunque alteri beneficio

ecclesiastico ob ejus fructus tenuitatem, aut hospitali jam erecto vel erigendo, seu studio universali vel scholis literariis, uniendi, annectendi, et incorporandi, aut fructus, reditus et proventus, seu bonorum beneficiorum dividendi, separandi et dismembrandi, ac eorum sic divisorum, separatorum et dismembratorum partem aliis beneficiis seu hospitalibus vel studiis aut scholis seu piis usibus similiter arbitrio tuo perpetuo applicandi et appropriandi: "Ac cum possessoribus bonorum ecclesiasticorum (restitutis prius, si tibi expedire videretur, immobilibus per eos indebite detentis) super fructibus male perceptis, ac bonis mobilibus consumptis, concordandi et transigendi ac eos desuper liberandi et quietandi:" ac quicquid concordiis et transactionibus hujusmodi proveniret in ecclesia, cujus essent bona, vel in studiorum universalium aut scholarum hujusmodi, seu alios pios usus convertendi, omniaque et singula alia, in quæ in præmissis et circa ea quomodolibet necessaria et opportuna esse cognosceres, faciendi, dicendi, gerendi et exercendi; necnon catholicos locorum ordinarios, aut alias personas Deum timentes, fide insignes, et literarum scientia præditas, ac gravitate morum conspicuas et ætate veneranda, de quarum probitate et circumspectione ac charitatis zelo plena fiducia conspici posset, ad præmissa omnia cum simili vel limitata potestate (absolutione et dispensatione clericorum circa connubia, ac unione beneficiorum, seu eorum fructuum et bonorum separatione et applicatione ac concordia cum possessoribus bonorum ecclesiasticorum et eorum liberatorum duntaxat exceptis) substituendi et subdelegandi; ac diversas alias facultates per diversas alias nostras tam sub plumbo quam in forma brevis confectas literas, concessimus, prout in illis plenius continetur. Verum cum tu ad partes Flandriæ, ex quibus brevissima ad regnum transfretatio existit, te contuleris, ac ex certis rationibus nobis notis inibi aliquamdiu subsistere habeas, ac a nonnullis nimium forsan scrupu-

losis hæsitetur, an tu in partibus hujusmodi subsistens, prædictis ac aliis tibi concessis facultatibus uti, ac in eodem regno locorum ordinarios aut alias personas, ut præmittitur, qualificatas, quæ facultatibus per te juxta dictarum literarum continentiam pro tempore concessis utantur, alias juxta earundem literarum tenorem substituere et delegare possis; nos causam tuæ subsistentiæ in eisdem partibus approbantes, et singularum literarum prædictarum tenores, præsentibus pro sufficienter expressis, ac de verbo ad verbum insertis, habentes, circumspectioni tuæ quod quamdiu in eisdem partibus de licentia nostra moram traxeris, legatione tua prædicta durante, etiam extra ipsum regnum existens, omnibus et singulis prædictis et quibusvis aliis tibi concessis, et quæ per præsentes tibi conceduntur, facultatibus, etiam erga quoscunque archiepiscopos, episcopos ac abbates, aliosque ecclesiarum tam secularium, quam quorumvis ordinum regularium, necnon monasteriorum et aliorum regularium locorum prælatos, non secus ac erga alios inferiores clericos, uti possis; necnon erga alias personas in singulis literis prædictis quovismodo nominatas, ad te pro tempore recurrentes vel mittentes; etiam circa ordines, quos nunquam aut male susceperunt, et munus consecrationis, quod iis ab aliis episcopis vel archiepiscopis etiam hæreticis et schismaticis, aut alias minus rite, et non servata forma ecclesiæ consueta, impensum fuit, etiamsi ordines et munus hujusmodi etiam circa altaris ministerium temere executi sint, per teipsum, vel alios ad id a te pro tempore deputatos, libere uti; ac in eodem regno tot, quot tibi videbuntur, locorum ordinarios vel alias personas, ut præmittitur, qualificatas, quæ facultatibus per te eis pro tempore concessis (citra tamen eas quæ solum tibi, ut præfertur, concessæ existunt) etiam te in partibus Flandriæ hujusmodi subsistente, libere utantur, et eas exerceant et exequantur, alias juxta ipsarum literarum continentiam ac tenorem

substituere et subdelegare; necnon de personis quorumcunque episcoporum vel archiepiscoporum, qui metropolitanam aut alias cathedrales ecclesias de manu laicorum etiam schismaticorum, et præsertim qui de Henrici regis et Edwardi ejus nati receperunt, et eorum regimini et administrationi se ingesserunt, et eorum fructus, reditus, et proventus etiam longissimo tempore tanquam veri archiepiscopi aut episcopi temere et de facto usurpando, etiamsi in hæresin, ut præfertur, inciderint, seu antea hæretici fuerint, postquam per te unitati sanctæ matris ecclesiæ restituti extiterint, tuque eos rehabilitandos esse censueris, si tibi alias digni et idonei videbuntur, eisdem metropolitanis et aliis cathedralibus ecclesiis denuo, nec non quibusvis aliis cathedralibus etiam metropolitanis ecclesiis per obitum vel privationem illarum præsulum, seu alias quovismodo pro tempore vacantibus, de personis idoneis, pro quibus ipsa Maria regina juxta consuetudines ipsius regni tibi supplicaverit, auctoritate nostra providere, ipsasque personas eisdem ecclesiis in episcopos aut archiepiscopos præficere; ac cum iis qui ecclesias cathedrales et metropolitanas, de manu laicorum etiam schismaticorum, ut præfertur, receperunt, quod eisdem seu aliis, ad quas eas alias rite transferri contigerit, cathedralibus etiam metropolitanis ecclesiis, in episcopos vel archiepiscopos præesse, ipsasque ecclesias in spiritualibus et temporalibus regere et gubernare, ac munere consecrationis eis hactenus impenso uti; vel si illud eis nondum impensum extiterit, ab episcopis vel archiepiscopis catholicis per te nominandis suspicere libere et licite possint; necnon cum quibusvis per te, ut præmittitur, pro tempore absolutis et rehabilitatis, ut eorum erroribus et excessibus præteritis, non obstantibus quibusvis cathedralibus etiam metropolitanis ecclesiis, in episcopos et archiepiscopos præfici et præesse, illasque in eisdem spiritualibus et temporalibus regere et gubernare; ac ad quoscunque etiam sacros et presbyteratus

ordines promovere, et in illis aut per eos jam licet minus rite susceptis ordinibus etiam in altaris ministerio ministrare, nec non munus consecrationis suscipere et illo uti libere et licite valeant, dispensare etiam libere et licite possis, plenam et liberam apostolicam auctoritatem per præsentes concedimus facultatem et potestatem; non obstantibus constitutionibus et ordinationibus apostolicis, ac omnibus illis quæ in singulis literis præteritis voluimus non obstare, cæterisque contrariis quibuscunque. Datum Romæ apud sanctum Petrum sub annulo piscatoris die 8. Martii 1554. pontificatus nostri anno 5.

XXXIII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 5.	Tho. Cranmer. 23.	1554.	Mariæ 2.

Articles of visitation by bishop Bonner. Ex reg. Bonner et Burnet, Hist. Reform. vol. ii. append. p. 260, &c. (Bodl. Douce A. 281.)

ARTICLES to be inquired of in the general visitation of Edmund, bishop of London, exercised by him in the year of our Lord God 1554, in the city and diocese of London, and set forth by the same for his own dis-

Articles of visitation] Strype, Mem. vol. iii. P. i. p. 216. P. ii. p. 217. Burnet, H. R. vol. ii. p. 579. P. ii. p. 364. Collier, vol. ii. p. 371. A bitter invective against these articles was published by Bale in 1554, entitled, "A declaration of Edmond Boner's articles concerning the clergy of London diocese; whereby that execrable Antichrist is in his right colours revealed." This visitation was continued from the 3rd of September 1554, to the 8th of October, 1555; and a copy of the Injunctions issued in conformity with these Articles may be seen among Douce's books in the Bodleian, printed by John Cawood, and bearing date Oct. 4, 1555.

charge towards God and the world, to the honour of God, and his catholic church, and to the commodity and profit of all those, that either are good (which he would were all) or delight in goodness (which he wisheth to be many) without any particular grudge or displeasure to any one, good or bad, within this realm; which articles he desireth all men of their charity, especially those that are of his diocese, to take with as good intent and mind, as he the said bishop wisheth and desireth, which is to the best: and the said bishop withal desireth all people to understand, that whatsoever opinion, good or bad, hath been conceived of him, or whatsoever usage or custom hath been heretofore, his only intent and purpose is to do his duty charitably, and with that love, favour, and respect, both towards God, and every Christian person, which any bishop should shew to his flock in any wise.

The first Articles are concerning the clergy, because they should of duty give good example, and that their fault is more in deed, and more worthy punishment, than the faults of the laity,

Article I.

Whether the clergy, to give example to the laity, have in their living, in their teaching, and in their doing so behaved themselves, that they (in the judgment of indifferent persons) have declared themselves to search principally the honour of God, and his church, the health of the souls of such as are committed to their cure and charge, the quietness of their parishioners, and the wealth and honour of the king and queen of this realm?

Article II.

Item, Whether your parson, vicar, or any other ministering as priest within your parish, have been or is

married, or taken for married, not yet separated from his concubine, or woman taken for wife; or whether the same woman be dead, or yet living; and being living, whether the one resorteth to the other, openly, secretly, or slanderously, maintaining, supporting, or finding the same in any wise, to the offence of the people?

Article III.

Item, Whether there be any person of what estate, condition, or degree he be, that doth in open talk, or privily defend, maintain, or uphold the marriage of priests, encouraging or bolding any person to the defence thereof?

Article IV.

Item, Whether you have your parson or vicar resident continually with you upon his benefice, doing his duty in the serving of the cure; and whether being able, he do keep hospitality upon the same, feeding his flock with his good living, with his teaching, and his relieving of them to his power?

Article V.

Item, Whether your parson or vicar being absent, have a sufficient dispensation, and license therein; and whether in his absence he do appoint an honest, able, and sufficient learned curate to supply his room and absence, to serve his cure?

Article VI.

Item, Whether your parson or vicar by himself, or his good and sufficient deputy for him, do relieve his poor parishioners, repair and maintain his house or mansion, and things thereunto appertaining, and otherwise do his duty, as by the order of the law, and custom of this realm he ought to do?

Article VII.

Item, Whether the said curate so appointed in the absence of your parson or vicar, do in all points the best he can to minister the sacraments and sacramentals, and other his duty in serving the same cure, especially in celebrating divine service at convenient hours, chiefly upon Sundays and holy-days and procession days; and ministering the said sacraments and sacramentals, as of duty and reason he ought, moving and exhorting earnestly his parishioners to come unto, and devoutly to hear the same; and whether he himself do reverently celebrate, practise, minister, and use the same as appertaineth.

Article VIII.

Item, Whether he the said curate, parson, or vicar have been or is of suspect doctrine, erroneous opinion, misbelief, or evil judgment, or do set forth, preach, favour, aid, and maintain the same, contrary to the catholic faith and order of this realm?

Article IX.

Item, Whether they, or any of them, do haunt or resort to alehouses or taverns, otherwise than for his or their honest necessity and relief; or repair to any dicing houses, common bowling alleys, suspect houses or places, or do haunt and use common games or plays, or behave themselves otherwise unpriestly and unseemly?

Article X.

Item, Whether they, or any of them, be familiar, or keep company, and be conversant with any suspect person of evil conversation and living, or erroneous opinion or doctrine; or be noted to aid, favour and assist the same in any wise contrary to the good order of this realm, and the usage of the catholic church?

Article XI.

Item, Whether there be dwelling within any your parishes any priest, foreigner, stranger, or other, who not presented to the bishop of this diocese, or his officers, examined and admitted by some one of them, doth take upon him to serve any cure, or to minister any sacraments, or sacramentals within the said parish?

Article XII.

Item, Whether there be dwelling within any your parishes, or repairing thither any priest or other naming himself minister, which doth not come diligently to the church to hear the divine service, or sermons there; but absenteth himself or discourageth other by his example or words to come unto the same, expressing their name and surname, with sufficient knowledge of them?

Article XIII.

Item, Whether there be any married priests, or naming themselves ministers, that do keep any assemblies or conventicles with such like, as they are in office or sect, to set forth any doctrine or usage not allowed by the laws and laudable customs of this realm; or whether there be any resort of any of them to any place for any privy lectures, sermons, plays, games, or other devices not expressly in this realm by laws allowable?

Article XIV.

Item, Whether there be any of them, which is a common brawler, scolder, a sower of discord among his parishioners, a hawker, a hunter, or spending his time idly and unthriftily; or being a fornicator, an adulterer, a drunkard, a common swearer, or blasphemer of God, or his saints; or an unruly or evil disposed person; or

that hath come to his benefice or promotion by simony, unlawful suit, or ungodly means in any wise?

Article XV.

Item, Whether they, and every of them, to the best of their powers, at all times have exhorted and stirred the people to quietness and concord, and to the obedience of the king and queen's majesties, and their officers; rebuking all sedition and tumult, with all unlawful assemblies, moving the people to charity and good order, and charging the fathers and mothers, masters and governors of youth to keep good rule, and to instruct them in virtue and goodness to the honour of God, and of this realm, and to have them occupied in some honest art and occupation to get their living thereby?

Article XVI.

Item, Whether they, or any of them do admit any person to receive the blessed sacrament of the altar, who are openly known or suspected to be adversaries and speakers against the said sacrament, or any other article of the catholic faith, or to be a notorious evil person in his conversation or doctrine, an open oppressor or evil doer to his neighbour, or being in hatred and malice with his said neighbour, not being confessed, reconciled, and having made satisfaction in that behalf?

Article XVII.

Item, Whether they, or any of them have, of their own authority, admitted and licensed any to preach in their cure, not being authorized and admitted thereunto, or have denied or refused such to preach as have been lawfully licensed; and whether they or any of them having authority to preach within their cures, doth use to preach, or at the least doth procure other lawful and

sufficient persons to do the same according to the order of this realm?

Article XVIII.

Item, Whether they, or any of them, since the queen's majesty's proclamation, hath or doth use to say or sing divine service, minister the sacraments or sacramentals, or other things, in English, contrary to the order of this realm?

Article XIX.

Item, Whether they, and every of them in their suffrages, collects, and prayers doth use to pray for the king and queen's majesties, by the names of king Philip and queen Mary, according to a letter and commandment therein lawfully given now of late unto them by their ordinary?

Article XX.

Item Whether they, and every of them have diligently moved and exhorted their parishioners, how and in what manner children should be baptized in time of necessity; and they the said parishioners reverently and devoutly to prepare themselves to receive and use the sacraments, especially of the sacrament of the altar; and whether any person have refused or contemned to receive the said sacrament of the altar, or to be confessed and receive at the priest's hand the benefit of absolution according to the laudable custom of this realm?

Article XXI.

Item, Whether they, and every of them hath diligently visited his and their parishioners in the time of sickness and need, and ministered sacraments and sacramentals to them accordingly; and whether they have exhorted and monished them to have due respect to

their souls' health, and also to set an order in their temporal lands and goods, declaring their debts perfectly, and what is owing unto them; and they so to make their testaments and last wills, that as much as may be, all trouble and business may be excluded, their wives and children with their friends may be holpen and succoured, and themselves decently buried and prayed for, and to have an honest memory and commendations for their so doing?

Article XXII.

Item, Whether they, and every of them have solemnized matrimony between any his parishioners, or any other persons, the bans not before asked three several Sundays, or holy-days, or without certificate of the said bans from the curate of any other parish, if any of them be of another parish; and whether touching the solemnization and use of this sacrament of matrimony, and also of all other the sacraments of the church, they have kept and observed the old and laudable custom of the church without any innovation or alteration in any of the same?

Article XXIII.

Item, Whether they, and every of them upon the Sunday at the service time doth use to set forth, and declare unto the people all such holy-days and fasting days, as of godly usage and custom hath heretofore laudably been accustomed to be kept and observed in the week following and ensuing; and whether they, and every of them doth observe and keep themselves the said holy-days and fasting days?

Article XXIV.

Item, Whether the parson, or vicar doth repair and maintain his chancel and mansion-house in sufficient re-

paration; and the same being in decay, whether he doth bestow yearly the fifth part of his benefice, till such time the same be sufficiently repaired; doing also further his duty therein, and otherwise as by the law he is charged and bound in that behalf, distributing and doing as he is bound by the law?

Article XXV.

Item, Whether there be any person, that doth serve any cure, or minister any sacraments, not being priest; or if any do take upon them to use the room and office of the parson, or vicar, or curate of any benefice or spiritual promotion, receiving the fruits thereof, not being admitted thereunto by the ordinary?

Article XXVI.

Item, Whether they, and every of them doth go in priestly apparel and habit, having their beards and crowns shaven; or whether any of them doth go in laymen's habits and apparel, or otherwise disguise themselves, that they cannot easily be discerned or known from laymen?

Article XXVII.

Item, Whether they, or any of them have many promotions and benefices ecclesiastical, cures, secular services, yearly pensions, annuities, farms, or other revenues now in title or possession; and what the names of them be, and where they lie, giving all good instruction, and perfect information therein?

Article XXVIII.

Item, Whether such as have churches or chapels appropriated, and mansions or houses thereto appertaining, do keep their chancels and houses in good and sufficient reparations; and whether they do all things in distribu-

tions and alms or otherwise, as by law and good order they ought to do?

Article XXIX.[a]

Item, Whether any such as were ordered schismatically, and contrary to the old order and custom of the catholic church, or being unlawfully and schismatically married after the late innovation and manner, being not yet reconciled nor admitted by the ordinary, have celebrated or said either mass or other divine service within any cure or place of this city or diocese?

Article XXX.

Item, Whether any parson, or vicar, or other having ecclesiastical promotion, do let out the same to farm without consent, knowledge and license of his ordinary, especially for an unreasonable number of years, or with such conditions, qualities, or manners, that the same is to the great prejudice of the church, and the incumbent of the same, and especially of him that shall succeed therein?

Article XXXI.

Item, Whether there be any parson, vicar, curate, or priest, that occupieth buying and selling as a merchant,

[a] *Article XXIX.*] "It appears both by these and the queen's injunctions (see N°. XXX. Art. 15.) that they did not pretend to reordain those that had been ordained by the new book in king Edward's time; but to reconcile them, and add those things that were wanting: which were the anointing, and giving the priestly vestments, with other rites of the Roman pontifical . . . . . Though they only supplied at this time the defects, which they said were in their former ordination, yet afterwards when they proceeded to burn them that were in orders, they went upon the old maxim that orders given in schism were not valid." Burnet, H. R. vol. ii. p. 581.

or occupieth usury, or layeth out his money for filthy lucre's sake and gain, to the slander of priesthood?

Article XXXII.

Item, Whether they, or any of them do wear swords, daggers, or other weapon in times and places not convenient or seemly?

Article XXXIII.

Item, Whether any priest, or ecclesiastical person have reiterated or renewed baptism, which was lawfully done before; or invented and followed any new fashion or form contrary to the order of the catholic church?

Article XXXIV.

Item, Whether the parson, vicar, or curate do (according to the law) every quarter in the year upon one solemn day or more, it is to wit, upon the Sunday or solemn feast, when the parishioners by the order of the church do come together, expound and declare by himself, or some other sufficient person, unto the people in the vulgar or common tongue plainly, truly, and fruitfully the articles of the catholic faith; the ten commandments expressed in the old law, the two commandments of the gospel, or new law, that is, of earnest love to God and to our neighbour; the seven works of mercy; the seven deadly sins, with their offspring, progeny, and issue; the seven principal virtues; and the seven sacraments of the church?

Article XXXV.

Item, Whether that every priest having cure, do admonish the women, that are with child within his cure, to come to confession, and to receive the sacrament, especially when their time draweth nigh, and to have

water in readiness to christen the child with, if necessity so require it?

Article XXXVI.

Item, Whether stipendiary priests do behave themselves discreetly and honestly in all points towards their parson or vicar, giving an oath, and doing according to the law and ecclesiastical constitutions, ordinances, and laudable customs in that behalf?

Article XXXVII.

Item, Whether any parson, vicar, or other having any ecclesiastical promotion, have made any alienation of any thing pertaining to their church, benefice, or promotion; what it is, and what warrant they had so to do?

Articles concerning archdeacons, their officials, and ministers.

Article I.

Whether they and every of them hath executed and done his office in all points, according to the order of the law, and the ecclesiastical constitutions, and laudable customs of the church.

Article II.

Item, Whether the said archdeacons have faithfully and profitably visited all the churches within their archdeaconries, inquiring diligently how divine service in all points hath been celebrated and said, the sacraments and sacramentals ministered, and how the ornaments of the church have been kept, and what lack hath been there of them, or what fault hath been in them; and generally of all things spiritual and temporal appertaining to the good order of their archdeaconries and the said

churches; correcting and punishing diligently and faithfully all such offences, transgressions and crimes, as appertaineth to the worthy punishment and reformation.

Article III.

Item, Whether the said archdeacons, their officials and ministers, and every of them, at all times and in all cases have faithfully, truly and diligently put in execution all and every such commissions and commandments, which they or any of them have at any time received from the bishop their ordinary, and certified the same accordingly.

Article IV.

Item, Whether the said archdeacons do grieve and charge the said churches, or any of them, with superfluous expenses and charges; or do exact procurations when they do not visit; or do not behave themselves discreetly, modestly and temperately in the number and quality of such as they bring with them in visitation.

Article V.

Item, Whether the said archdeacons do receive money either not to visit and to reform, either not to correct, punish and mend offences and faults, or do make unjust and unlawful process against any man, to extort thereby any money or reward for any notorious offence or crime done by the offender thereof.

Article VI.

Item, Whether the said archdeacons be frequent and oft in the assemblies or chapters observed and kept in several and particular deaneries rural; and whether that in the same they do diligently instruct and teach the priests and curates, especially among other things to live virtuously, honestly and well, and to understand and know perfectly the words of the canon of the mass, and

the form and order of sacraments, especially of baptism, and chiefly in those words and things, which are of the substance of the sacrament in any wise.

Article VII.

Item, Whether the said archdeacons do observe and keep certain ecclesiastical laws and customs especially set forth by Otho and Othobon, concerning ecclesiastical persons, that do keep concubines against the order of the said laws and customs; and whether the said archdeacons do inquire and proceed according to the said customs, whereof the one beginneth, "Licet ad profugandum," &c. and the other beginneth, "Quam indecorum," &c.

Article VIII.

Item, Whether the said archdeacons and other ecclesiastical persons, especially being in holy orders and beneficed, do observe and keep the tenor, form and effect of the chapter "Exterior habitus de vita et honestate clericorum," touching their habit and apparel.

Article IX.

Item, Whether the said archdeacons and every of them do observe and keep their corporal oath, given to their ordinary in the time of their admission to their archdeaconries, concerning obedience and reverence; and whether the said archdeacons do content and pay faithfully and truly all such duties, as they ought to pay, unto their said ordinary in any manner of wise, and especially pensions severally going out and payable by them unto their said ordinary.

Article X.

Item, Whether the said archdeacons do foresee and provide that the blessed sacrament of the altar be reverently preserved and kept in a pix, and hanged upon the

altar, or otherwise decently and safely kept and placed: and that the host so reserved in the pix be once in the week taken and received of the priest, or such person for whom the same is reserved, and another consecrate host put in the place thereof; and the same not to be suffered there long to continue, but changed and renewed according to the old custom and usage of the church.

Article XI.

Item, Whether they and every of them have admonished the parsons, vicars, curates and all other priests being called or coming to any sick person making his testament and last will, to put the sick person in remembrance of the great spoil and robbery that of late hath been made of the goods, ornaments and things of the church; exhorting charitably the same not only to relieve and help the needy persons being abroad, but also according to the old and laudable custom used in times past, effectually to remember both his parish church, and the need thereof, and also the cathedral and mother church of this city and diocese of London; relieving the same with somewhat, according to his devotion and power; and whether the said parsons, vicars, curates, and other the said priests have done accordingly.

Articles concerning the things of the church and ornaments of the same.

Article I.

Whether there be at the entry of the church or within the door of the same an holy-water stock or pot having in it holy water to sprinkle upon the enterer, to put him in remembrance both of his promise made at the time of his baptism, and of the shedding and sprinkling of Christ's blood upon the cross for his redemption; and also to put

him in remembrance, that as he washeth his body, so he should not forget to wash and cleanse his soul, and make it fair with virtuous and godly good living; and finally to put him in remembrance that as water passeth and slideth away, so he shall not tarry and abide in this world, but pass and slide away as the water doth.

Article II.

Item, Whether there be every Sunday holy water and holy bread made and distributed amongst the parishioners, th' one done for considerations afore rehearsed, th' other practised as well to put men in remembrance of unity and concord, expressed by the several grains, which being many are ground and brought to one loaf made of them all, as also to bring to memory the usage of the primitive church, which was to have often, and especially on the Sunday, a communion between the multitude; for lack of which communion this holy bread is now given men to understand, that they should have done the other, and for lack of the same do now receive this for a memory thereof.

Article III.

Item, Whether there be a pax in the church, not only to put people in remembrance of the peace that Christ bequeathed to his disciples, but of that peace that Christ by his death purchased for the people, and also of that peace, which Christ would have between God and man, man and man, and man to himself. And the said pax in the church to be kissed of the priest, and to be carried to the parishioners at mass-time in especial remembrance of the premisses.

Article IV.

Item, Whether there be any that refuseth to receive the said holy water or holy bread, or refuseth to take the

pax, or to kiss the priest at the solemnization of matrimony, or use any such like ceremonies, heretofore used and observed in the church.

Article V.

Item, Whether there be in the church a high altar of stone consecrated and dedicated specially to say or sing mass upon; and it is not meant any grave stone taken from the burial, or other unseemly place, and put up for an altar, but a meet and convenient stone, as hath been accustomed in times past in the church, for mass decently and commonly to be said or sung thereupon.

Article VI.

Item, Whether the things underwritten (which are to be found on the cost of the parishioners) be in the church; it is to wit, a legend, an antiphoner, a graile, a psalter, an ordinal to say or solemnize divine office, a missal, a manual, a processional, a chalice, two cruets, a principal vestment with chesuble, a vestment for the deacon and subdeacon, a cope with the appurtenances, it is to wit, an amice, albe, girdle, stole and fannon, the high altar with apparel in the front and other parts thereof, three towels, three surplices, a rochet, a cross for procession with candlesticks, a cross for the dead, an incenser, a ship or vessel for frankincense, a little sanctus bell, a pix with an honest and decent cover, and a vail for the lent, banners for the rogation week, bells and coops, a bier for the dead, a vessel to carry holy water about, a candlestick for the pascal taper, a font to christen children with covering and lock and key, and generally all other things, which after the custom of the country or place, the parishioners are bound to find, maintain and keep.

Article VII.

Item, In case such things be in the church, when

they were provided and used; if they be not, by whose fault and negligence the same proceedeth.

Article VIII.

Item, Whether there be a churchyard; and if it be, whether the same be well and honestly repaired and kept; so that no cattle, specially hogs and filthy beasts, be suffered to come in and defile it.

Article IX.

Item, Whether there be a crucifix, a rood loft, as in times past hath been accustomed; and if not, where the crucifix or rood loft is become, and by whose negligence the thing doth want.

Article X.

Item, Whether the water consecrated, being in the font, be once a month at the least duly changed and renewed, according to the old custom of the church.

Article XI.

Item, Whether in the said church there be a chrismatory for holy oil and chrism, decently and well kept after the old custom; and whether the said oil and chrism be also therein, and frequented and used as they ought to be.

Article XII.

Item, Whether in the said church there be seats and pews for the parishioners to sit in, honestly prepared and kept after the old usage and custom, and the doors, windows and all other places of the church duly repaired and kept.

Article XIII.

Item, Whether there hath been or be any plate, ornaments or jewels, bells, candlesticks or lead, or other goods

of and in the said church; what they were or be, and in whose hands they were or are; or whether they be alienated, or pledged, declaring the value thereof.

Article XIV.

Item, Whether there hath been made any inventory or inventories of the same church goods; and where the said inventories are; and whether there be wanting the said plate, jewels or ornaments specified in the said inventories; and being such want, by what occasion and mean the same is, and by whose commandment and doing.

Article XV.

Item, Whether there be churchwardens in the said church chosen every year; and whether the same do yearly make a faithful and true account to the parishioners accordingly, bringing in with them the said inventories, and doing all such things, as in their behalf are to be done.

Article XVI.

Item, Whether the said albes, vestments and all other ornaments be kept clean and well, and sufficiently maintained and repaired.

Articles concerning the laity.

Article I.

Item, Whether there be any lay person, man or woman, that is a notable and open transgressor and breaker of any of the ten commandments of God, or an open offender in any of the seven deadly sins, or of the laudable customs and ordinances of the catholic church.

Article II.

Item, Whether there be any lay person, man or woman, that hath laid violent hands upon any ecclesiastical person, especially being in holy orders.

Article III.

Item, Whether there be any lay person, man, woman or child, being of sufficient age and discretion, that cannot say the Pater Noster, the Ave Maria and the Creed.

Article IV.

Item, Whether there be any of them that hath contracted matrimony with any one, being of consanguinity or affinity prohibited, or hath privily contracted and made any matrimony with any person.

Article V.

Item, Whether there be any man that besides his wife hath kept or doth keep a concubine, or carnally hath had to do with any other man's wife or other person.

Article VI.

Item, Whether there be any woman that besides her husband hath taken any other man, and carnally hath had to do with him.

Article VII.

Item, Whether any man hath had or now hath two wives living at once; or any woman two husbands living at one time, especially no lawful divorce being made between them.

Article VIII.

Item, Whether there hath been or be any that doth not faithfully, duly and truly pay his tithes, oblations,

chrisoms, clerks wages, the holy loaf, and all other ecclesiastical duties, as of reason and laudable custom they ought to do.

Article IX.

Item, Whether in the city of London or diocese of the same, there be any person that is a notorious or common usurer, which lendeth his money for unlawful and excessive gain and lucre, contrary to the manifest words of the scripture, to the evil example of other Christian people, to the danger of his own soul, and to the utter undoing and hindrance of many, especially of poor and young beginners, borrowing for their necessity.

Article X.

Item, Whether there be any bawds, men or women, that do keep within his or their houses, or elsewhere, any strumpets or harlots, to have the more resort to their houses, and utter thereby their chaffer and wares, to their more worldly advantage; and whether there be any vehemently suspected thereof, or of conveying or keeping young wenches for such unlawful and ungodly purposes.

Article XI.

Item, Whether there have been any men, women or children, of the age of fourteen years or above, who upon Sundays or holy-days have gone a hunting or hawking, bear baiting, games and other plays, disport and pastimes; or who hath upon the said Sundays or holy-days willingly absented themselves from their parish church in the time of divine service; and who upon feigned occasions, either upon the even before, or the same day in the morning, doth use to go forth abroad, out of their parishes into the fields or country, or other where; or doth secretly keep themselves in their houses, and do not come to their service as they ought to do.

Article XII.

Item, Whether there hath been any that hath murmured, grudged or spoken against, directly or indirectly, the mass or other divine service, administration of sacraments, and sacramentals, as holy bread, holy water, palms, ashes, creeping of the cross, holy oil and chrism, bearing of palms and candles, burying of the dead, praying for them, specially in saying of diriges and commendations, or in using any laudable or godly ceremony of the church, heretofore used and accustomed; or that hath made noise, jangled, talked, or played the fool in the church, in the time of divine service or preaching, to let or disturb the same in any wise.

Article XIII.

Item, Whether there be any that hath maintained and holden the opinion or belief that a man hath no free will, and that all things do come and chance by a precise and absolute necessity, so that whatsoever any one doth, he doth it not of free will, but of mere necessity, and cannot choose but so to do, and that therefore whosoever is damned, is damned through God's default, and not of his own free will and choice. And whether any hath maintained or holden opinion, that faith alone without charity, hope and good works in time doth justify, or think the same a wholesome and profitable doctrine to be taught and preached abroad.

Article XIV.

Item, Whether there be any that is a Sacramentary or Anabaptist or Libertine, either in reiterating baptism again, or in holding any of the opinions of the Anabaptists, especially that a Christian man or woman ought not to swear before a judge, nor one to sue another in the law for his right, and that all things should be common.

Article XV.

Item, Whether there hath been any that hath holden, maintained or defended, any opinion or doctrine contrary to the catholic faith and unity of the catholic church, and hath favoured and maintained such, as hath holden the same, or like erroneous opinion or doctrine, or hath kept or used any books or writings, containing the same evil doctrine, or hath used to read or resort to any private or secret lectures.

Article XVI.

Item, Whether there hath been any that hath not in Lent last past been confessed of his own curate, or, by his license, of some other honest priest, and received the blessed sacrament of the altar, according to the order of the catholic church.

Article XVII.

Item, Whether there hath been any that hath or doth wilfully interrupt, let or disturb any preacher in the time of his sermon, or disturb, discourage or let any curate or priest to sing or say mass, evensong or other divine service, or to minister the sacraments or sacramentals in Latin, according to the old laudable custom of the church; or that doth mock, jest at, threaten or beat any priest for saying mass, or such divine service, or so ministering; and who they be?

Article XVIII.

Item, Whether there be any that will not have his child christened, but in the English tongue, nor have any service in the church, except it be done in the said English tongue?

Article XIX.

Item, Whether there be any that will not suffer the priest to dip the child three times in the font, being yet

strong, and able to abide and suffer it in the judgment and opinion of discreet and expert persons; but will needs have the child in the clothes, and only to be sprinkled with a few drops of water.

Article XX.

Item, Whether there hath been any of the laity that hath willingly and wilfully doubted in any article of the catholic faith, or that hath openly disputed or unreverently talked in any open places of the same, not submitting himself in all points to the catholic church, but wilfully defending his own erroneous opinions and belief, contrary to scripture, encouraging other to the maintenance of their folly, and to induce other to the same.

Article XXI.

Item, Whether there hath been or now is any notable evil rule and manifest disorder in breaking the laws of God, and the ordinances and laudable customs of the catholic church, any things worthy reformation and correction in the late Minories, or at Bedlem, or at St. Martins le grand, the late Black friars, the White friars, the Grey friars, Augustin friars, Crutched friars, Saint Catherines, or other places in or about the city of London.

Article XXII.

Item, Whether there hath been any that denieth or refuseth to go in procession upon Sundays or other days, when it is used, or that departeth out of the church, before that service be done, without a just and reasonable cause so to do.

Article XXIII.

Item, Whether there hath been any that upon the Sundays or holy-days hath worked or laboured servile work, or hath kept open their shops, or otherwise occu-

pied and exercised their handicrafts and occupations on the same days, to the slander of other, and contrary to the laudable custom and usage of the catholic church.

Article XXIV.

Item, Whether there hath been any victualers, taverners or ale-house keepers, that on the Sundays and holy-days have commonly used to sell and utter their victuals, meat and drink and chaffer, and to keep their doors open in the time of divine service against the godly order and usage of the church.

Article XXV.

Item, Whether there hath been any that being able to sing at the least his plain song, and who in the time of the English service did commonly use to sing in the quire, doth now since the setting forth and renewing of the old service in the Latin tongue, absent and withdraw himself from the quire; declaring and expressing the names, surnames and dwelling places of all such persons.

Article XXVI.

Item, Whether there hath been any contention, discord, debate or strife between any parishioners of any parish, especially in the time of divine service, for sitting in pews or seats in the church, or for any other cause or matter, to the slander of the rest of the people; declaring what it is and between whom.

Article XXVII.

Item, Whether there hath been any that by open fact, deed or threatening hath compelled, caused or otherwise procured or induced any curate or priest to sing or say any common prayer or service, or to minister any sacrament privily or openly contrary to the order of the catholic church.

Article XXVIII.

Item, Whether there hath been or is any register book in the church, safely kept under lock and key, in the which there are written every Sunday the weddings, christenings and buryings that were had the week before; and whether the same have been accordingly done.

Article XXIX.

Item, Whether there hath been any person, man or woman, lawfully before precontracted or married to other, which afterward hath broken the contract, and married to another person, especially the bans not lawfully asked.

Article XXX.

Item, Whether every parishioner upon the Sunday, as it cometh to his course and turn, hath paid and given the holy loaf with other accustomed duties and offerings, as of old custom it hath been laudably used.

Article XXXI.

Item, Whether there be any that hath eaten flesh upon any fish day, and hath broken the fasting days (such as of old ancient custom hath been laudably kept and observed) giving offence and slander in their doings.

Article XXXII.

Item, Whether there be any that at the sacring time, which do hang down their heads, hide themselves behind pillars, turn away their faces, or do depart out of the church at that time.

Article XXXIII.

Item, Whether parish clerk or sextons be obedient to their parsons, vicars and curates in things that be lawful and honest.

Article XXXIV.

Item, Whether there be any that do use charms, witchcraft, sorcery, enchantments, false soothsayings, or any such like thing, invented by the craft of the devil.

Article XXXV.

Item, Whether such legacies as were bequeathed for the repairing of highways, finding of poor scholars, marrying of poor maidens, and other such like deeds of charity, be faithfully and truly paid and performed.

Article XXXVI.

Item, Whether there be any printer or seller of books that hath since the beginning of the queen's majesty's reign printed or sold the books of the schismatical and slanderous communion, the like homilies, and such other books, having in them heretical and damnable opinions; declaring and specifying their name, surname and dwelling place.

Article XXXVII.

Item, Whether there be any that hath printed or sold slanderous books, ballads or plays, contrary to Christian religion; declaring and specifying their names, surnames and dwelling places.

Article XXXVIII.

Item, Whether any lay person of his own authority have expounded and declared any portion or part of scripture in any church or elsewhere, or put the same to printing or writing, affirming and maintaining that every private and lay person may so do without approbation of any ordinary.

Article XXXIX.

Item, Whether there hath been any lay person that

hath refused, contemned or denied to bring his child, being christened, unto the bishop to be confirmed, or that hath dissuaded or discouraged any other so to do.

Article XL.

Item, Whether the churchwardens and other being monished in the archdeacon's visitation to provide for necessary things, that did want in the church, have (according to the monition and commandment to them given) sufficiently and well provided for the same.

Article XLI.

Item, Whether there be any scriptures or pictures painted or set forth upon the walls of the church, or otherwise within the church, and yet remaining, which chiefly and principally do tend to the maintenance of carnal liberty, especially in eating and drinking upon all days, fasting or other, all manner meats and drinks, or for the defence of the marriage of priests, and incontinent life with defacing of virtuous and godly living, or to the express derogation and slander of the blessed sacrament of the altar.

Articles concerning schoolmasters, and teachers of children, men or women.

Article I.

Whether they that take upon them to teach children, whether it be English or Latin, to sing or play or such like, be themselves sober and discreet, of honest and virtuous living, conversation and behaviour, with other good and commendable qualities, so that they may edify and profit the scholars, as well by their living, conversation and good manners, as by their teaching.

Article II.

Item, Whether the same schoolmasters and teachers

do well and diligently apply their scholars, teaching and hearing them often, and discreetly using them.

Article III.

Item, Whether the said schoolmasters and teachers do cause their scholars to fast, to pray, to serve God and to fear him, to come often to the church, to hear mass and all other divine service, and to honour and reverence every person according to his vocation and degree.

Article IV.

Item, Whether there be any other grammar taught and learned within the city and diocese of London, than that grammar which was set forth in the time of our late sovereign lord king Henry VIII.

Article V.

Item, Whether that any printer dwelling in Paul's churchyard within the parish of St. Faith's in London, in the time of king Edward the Sixth, and the year of our Lord 1552, heretically, maliciously, and naughtily did imprint a grammar in English and Latin, putting in the Latin grammar but only two sacraments, it is to wit, baptism and the supper of our Lord; infecting thereby the youth and other to think and believe, that there be no more sacraments in Christ's church but those two.

Article VI.

Item, Whether any teachers or schoolmasters do teach and instruct any his scholars in any point of heresy, either in the articles of our faith, or the ten commandments, either in the sacraments of the church, or other things received and believed in the catholic church.

Article VII.

Item, Whether any teacher or schoolmaster do teach

or read to his scholars any evil or naughty corrupt book, ballad or writing, or do interpret and set forth unto any of them the New Testament in English or Latin, or any other books English or Latin, concerning scripture, not expedient for young children to meddle withal.

Article VIII.

Item, Whether any teacher or schoolmaster do teach any his scholars to hold, maintain, defend or believe any heresy, error, false doctrine or opinions, contrary to the catholic faith, and determination of the same.

Articles concerning midwives and such as come to the travail of women being with child.

Article I.

Whether there be any women that doth occupy or exercise the office and room of a midwife, before she be examined and admitted by the bishop, or ordinary of this diocese, or his chancellor or commissary, having sufficient authority, except in time of extreme necessity, where the presence of the midwife cannot be had.

Article II.

Item, Whether such as heretofore hath been allowed and admitted to the said room and office of a midwife, be catholic and faithful, discreet and sober, diligent and ready to help every woman travailing of child, as well the poor as the rich.

Article III.

Item, Whether any midwife or other woman, coming to the travail of any woman with child, do use or exercise any witchcraft, charms, sorcery, invocations or prayers, other than such as be allowable, and may stand with the laws and ordinances of the catholic church.

Article IV.

Item, Whether any midwife, or any other woman denieth or letteth, so much as lieth in her, that the child being new born shall not be brought to the church, there to be decently, reverently and orderly baptized, and the mother thereof after a convenient time likewise purified, according to the old ancient and godly ceremonies and customs of the catholic church, heretofore used in that behalf; and whether the said midwife, or any other such woman, do attempt, use, or do any thing in this matter contrary to the said customs, or otherwise indecently and unseemly.

Article V.

Item, Whether any woman within this city or diocese by themselves or by sinister counsel have purified themselves after their own devices and fantasies, not coming to the church according to the laudable custom heretofore used in the same, where the priest would have been ready to do it, and some of the multitude to have been witnesses accordingly.

Article VI.

Item, Whether there be any other disorder or evil behaviour concerning the said midwives or the woman brought abed, or lying in childbed, or any other woman coming to the labour, or visiting the woman that so lieth in childbed; and whether the nurse attempt to do any thing unlawfully.

Articles concerning the original patrons of benefices, and other that have advowsons of the said benefices.

Article I.

Whether the said patrons and other having advowsons of the same, do diligently and faithfully present a suffi-

cient and able clerk to be admitted to the benefice vacant within due time, or else do suffer the benefice to remain and abide long vacant, or do present an unmeet and unable person to the same, offending God and his own conscience in so doing.

Article II.

Item, Whether the said patrons, or other having such advowsons, do practise or covenant in any manner of wise with any priest, directly or indirectly, before or after he hath promised or given his presentation, to have the benefice in farm himself or his friends, or to have the mansion house, the glebe lands, the fruits and commodities thereof, or some good fleece or part thereof, paying little or nothing for the same; or to have his own tithes free, being and remaining within the said benefice, or some yearly pension, portion or annuity, or some commodity to him, his child, kinsman, servant or friend; or use any other colour, deceit or falsehood; and the priest presented to serve for a yearly stipend, far under the value of the benefice.

Article III.

Item, Whether the said patrons, or other having such advowsons of any church or chapel, with cure or without cure, have pulled down the said church or chapel, or taken away the lead, the bells, the ornaments, or other goods of the same, or in any wise spoiled it, converting the tithes, profits, commodities, revenues and possessions thereof, to his own use and commodity, and putting the same church or chapel to profane and ungodly uses; declaring who, and how many there be that so doth.

Article IV.

Item, How many benefices be now vacant within this city of London, or in other places of the diocese of

London; who be the patrons thereof; how long they have been vacant; and who doth receive the tithes, oblations, profits and commodities of the same, during the time of the vacation thereof.

Article V.

Item, Whether in such patronages or advowsons there be any other disorder or unlawful doing; and finally, to inquire and search faithfully, truly and diligently, whether in this city or diocese of London there be any other things amiss, worthy correction and reformation.

The tenour, form and effect, of the oath given by the said bishop of London to the inquisitors and searchers for knowledge of things amiss, especially concerning the articles before rehearsed.

Ye shall set aside all worldly love and favour, all hatred and displeasure, all hope of reward and meed, all carnal affection and corruption, all worldly respects and considerations, that might stir and move you to decline from the truth, or to pull any thing away from it: ye shall have the fear of God before your face, the terrible judgment of God at the day of doom, the danger and peril of your conscience in hiding or altering the truth: ye shall consider the honesty of yourselves and your good name, the honesty and profit of your parish, that you come for, and finally the honour of the king and queen of this realm, and the realm itself, with all other honest considerations and motives, that may stir and move you godly: and these things considered, ye shall faithfully, truly, plainly, uprightly, charitably, discreetly and indifferently search and inquire for all things, which in your conscience and in the opinion and judgment of good men are to be searched and inquired for, especially such things as are mentioned in certain articles, delivered unto you by your

ordinary; and you shall bring in your certificate, and report fully and perfectly in writing, sealed with your seals, or subscribed with your hands, to your said ordinary, or his officer having sufficient authority therein, on this side the next coming, without failing in any thing hereof, as God shall help you, and the holy doom and the contents of this book.

XXXIV.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 5.	Tho. Cranmer. 23.	1554.	Mariæ 2.

A mandate of Bonner, bishop of London, to abolish the scriptures and writings painted upon the church walls. Fox, vol. iii. p. 107. ed. 1641.

EDMUND, by God's permission bishop of London, to all and every parsons, vicars, clerks, and lettered within the parish of Hadham, or within the precincts of our diocese of London, wheresoever being, sendeth greeting, grace, and benediction.

Because some children of iniquity, given up to carnal desires and novelties, have by many ways enterprized to banish the ancient manner and order of the church, and to bring in and establish sects and heresies, taking from thence the picture of Christ and many things besides, instituted and observed of ancient time laudably in the same, placing in the room thereof such things, as in such a place it behoved them not to do; and also have procured as a stay to their heresies (as they thought) certain scriptures wrongly applied, to be painted upon the church walls: all which persons tend chiefly to this end, that they might uphold the liberty of the flesh, and marriage of priests, and destroy, as much as lay in them, the reverend sacrament of the altar; and might extin-

guish and enervate holy-days, fasting days, and other laudable discipline of the catholic church, opening a window to all vices, and utterly closing up the way unto virtue: wherefore we being moved with a Christian zeal, judging that the premises are not to be longer suffered, do, for discharge of our duty, commit unto you jointly and severally, and by the tenour hereof do straitly charge and command you, that at the receipt hereof, with all speed convenient you do warn, or cause to be warned, first, second, and third time, and peremptorily, all and singular churchwardens and parishioners whosoever, within our foresaid diocese of London, wheresoever any such scriptures or paintings have been attempted, that they abolish and extinguish such manner of scriptures, so that by no means they be either read or seen; and therein to proceed moreover as they shall see good and laudable in this behalf. And if after the said monition the said churchwardens and parishioners shall be found remiss and negligent or culpable, then you jointly and severally shall see the foresaid scriptures to be razed, abolished, and extinguished forthwith; citing all and singular those churchwardens and parishioners (whom we also for the same do cite here by the tenour hereof) that all and singular the said churchwardens and parishioners being slack and negligent, or culpable therein, shall appear before us, our vicar general, and principal official, or our commissary special in our cathedral church of St. Paul at London, in the consistory there, at the hour appointed for the same, the sixth day next after their citation, if it be a court day, or else at the next court day after ensuing, whereas either we or our official or commissary shall sit, there to say and allege for themselves some reasonable cause, if they have any, or can tell of any, why they ought not to be excommunicated, and otherwise punished for such their negligence, slackness and fault; to say and to allege, and further to do

and receive, as law and reason requireth. And what you have done in the premises, do you certify us, or our vicar, principal official, and such our commissary diligently and duly in all things, and through all things; or let him among you thus certify us, which hath taken upon him to execute this mandate. In witness whereof we have set our seals to these presents. Dated in the bishop's palace at London the 25th day of the month of October, in the year of our Lord 1554, and of our translation the 16.

XXXV.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 5.	Tho. Cranmer. 23.	1554.	Mariæ 2.

The declaration of the bishop of London to be published to the lay people of his diocese, concerning their reconciliation.—Excusum Londini in ædibus Johan. Cawodi, typographi regiæ majestatis.

EDMUND, by the permission of God byshop of London, unto all and singuler the laye people of my diocesse, do send greetinge in our Saviour Jesu Christe.

Whereas this noble realme of England dividinge it self from the unitie of the catholyke church, and from the agrement in religion with all other christen realmes, hath bene, besydes many other miseries and plages, which God's indignation hath powr'd upon it, grevously also vexed, and sore infected with many and sondry sorts of sectes of hereticks, as Arrians, Anabaptistes, Libertines, Zwinglians, Lutheranes, and many other; all whiche sectes be most repugnaunt, and contrary one agaynst another, and all agaynst God's truth and Christ's catholyke fayth: whereupon hath growen such sclaunder to the realme, such malyce and disagrement among ourselves, the inhabitantes therof, such treasons, tumultes, and insurrections against our prince, such blasphemy, and dishonour unto

God, as no mans tongue or penne is hable to expresse. It hath pleased the goodnes of God to cast his eye of mercye and clemencye upon us, and to move the popes holynes to send his most godly messenger, the most reverende father in God, the lorde cardynall Pole legate de latere, to brynge us the glade tydynges of peace and reconciliation, and to reduce and brynge home unto the folde, the loste shepe that was gone astraye; whose message as it hath bene honourably receaved of the kinge and quenes majesties, even so the lordes spiritual and temporal, and commons at the last parliament hath received it, revoking all lawes (the which in the tyme of scysme were promulgate agaynst the authority of the popes holynes) and restoryinge the same, and the church of Rome to all that power which they had in this realme, before the sayd scisme; the which reconciliation was also most gladly and joyfully imbraced, as well of all the clergy and convocation of the province of Canterburye, as also of many other persons: and being so great and necessary to be extended to every person of the realme, it hath pleas'd the sayd lord legates grace to geve, and impart unto me the sayd bishop of London, for my sayd diocesse, and to all such as I shall appoint in that behalf, power and authority to absolve and reconcile all and every person thereof, aswel of the clergy, as of the laytie, and aswel men as women, the which wyl renounce theyr errours, and (being penitent) wyl humbly requyre to be restored to the unitie of the catholyke church, as by the letters of the sayd lord legates grace sent unto me, and from me sent unto everyche of the archedeacons within my diocesse, more at large may, and doth appear. And forasmuch as in mine own person, aswell for the multitude of people, as distaunce of places, I cannot minister this benefit unto every pryvate person my self; and for that also the holy tyme of lent is now at hand, in whiche everye true christen man ought to come unto his own

pastour and curate, to be of hym confessed, and to receave at his hand holsome councell, penaunce, and absolution; these are therefore aswel to geve knowledge hereof unto every one of you, as also to signifye, and declare, that for that purpose I have by the sayde auc-5 thoritie, chosen, named, and deputed, and so by these presentes do chose, name, and depute all and synguler pastours, and curates, having cure of soules within my diocesse, and beynge themselves reconciled herein, that they and every of them, by aucthoritie hereof, shal have 10 full power and aucthoritie to absolve all such as be laye persons of theyr paryshes, from heresy and scysme, and from the censures of the church into the which they be fallen by occasion thereof; and also to reconcyle unto the churche all suche, whiche shall declare themselves 15 penytent, and desyrous to enjoy the benefyt of the sayd reconciliation. And whereas dyverse pastours and curates in sondrye paryshes peradventure be not able to satisfye the myndes, and appeace the consciences of some of their paryshners in cases that shall trouble them; I have there- 20 fore geven also authoritie to every archedeacon of my diocesse, within his archedeaconrye, to name and appoint certeyne of the best learned in everye deanrye of theyre archedeaconrye, to supply that lacke, so that every man so troubled, may repayre to any one of them within the 25 said deanrye whom he shall lyke best, to be instructed and appeaced in that behalf. And also I have appoynted, that if this beyng done, there shall yet remayne any scruple in the parties conscience, and hymself not satisfied, then the sayd partye to repayre, unto one of myne 30 archedeacons, or chapleyns, unto whom his mynde shall be moost inclyned unto, or elles to repayre unto myne own selfe, to be resolv'd in his sayd scruple or doute, and to receave and take such ordre therein, as to one of the sayd archdeacons, or unto me shall therein appeare 35 to be most expedient. Further certifyinge and declaring

unto you, that I have gyven commaundement herein to all my archedeacons, that they monyshe, and commaunde every pastour, and curate within their archedeaconries, that they havinge knowledge hereof, do in the fyrst holy day next| then followynge, at the masse tyme, when the multitude of people is present, declare all these thinges unto their parisheners, and exhort them that they esteme this grace accordingly, and reconcile themselves to the churche before the fyrst sonday after Easter next ensuyng, which thinge I also do commaunde by the tenour hereof, with intimation that the sayde tyme beynge once past, and they not so reconciled, every one of them shall have processe made agaynst him, accordyng to the canons as the case shal requyre; for which purpose the pastours and curates of every paryshe shal be commaunded by their archedeacon to certifye me in wrytinge of every man and womans name that is not so reconcyled. Further, herewith I do signify and declare unto you, that our holy father the pope Julius, the third of that name, lyke a moost tender and naturall father, hearynge of the retourn and recovery of his prodigall child, this realme of England, hath hymselfe made much joye and gladnes hereat, and also all other true christen realmes have done the lyke. Exhortynge you therefore in our Lord, not to be unthankfull yourselves, or negligent in this behalfe; but diligently to seke for it, joyfully to embrace it, and fruyctfullye to use it; remembrynge withall the monicion and charge which came from me the laste yeare, concernyng your coming to confession in Lent, and receaving of the sacrament at Easter, whiche monicion to all effectis and purposes, I have now here for repeated and renewed, charging you and also all your curates therwith. And because all our dueties is earnestly and devoutly to pray for the prosperous estate of our soveraignes, the kyng and quene of this realme, I do finally requyre and pray you as hertely as I can, to pray for

theyr majesties accordingly, and specially that it may please almyghtye God to sende unto her grace a good tyme, and to make her a glad mother, which cannot be but unto us all great joye, much comforte, and inestimable profyte. Geven at London the 19th day of the moneth of February, in the yeare of our Lord God, after the computation of the church of Englande M.D.LIV. and of my translation the 16.

The fourme of absolution to be kepte by the pastores and curates in pryvate confessions concerning this reconciliation.

Our Lord Jesus Christ absolve you, and by the apostolyke auctlıority to me graunted and committed, I absolve you from the sentences of excommunication, and from all other censures and paynes, into the whiche you be fallen by reason of heresye, or scisme, or any otherwyse; and I restore you unto the unitie of our holy mother the church, and to the communion of all the sacraments, dispensyng with you for all manner of irregularitie. And by the same auctlıoritie, I absolve you from all your synnes, in the name of the Father, and of the Sonne, and of the Holy Ghost. Amen.

God save the kynge and the quene.

XXXVI.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 6.	Tho. Cranmer. 23.	1554.	Mariæ 2.

A monition of Bonner, bishop of London, sent down to all and singular curates of his diocese, for the certifying of the names of such as would not come in Lent to confession, and receiving at Easter. Fox, vol. iii. p. 37.

EDMUND, by the permission of God, bishop of London, to all parsons, vicars, curates, and ministers of

the church within the city and diocese of London sendeth grace, peace and mercy in our Lord everlasting. Forasmuch as by the order of the ecclesiastical laws and constitutions of this realm, and the laudable usage and custom of the whole catholic church by many hundred years agone duly and devoutly observed and kept, all faithful people being of lawful age and discretion, are bound once in the year at least (except reasonable cause excuse them) to be confessed to their own proper curate, and to receive the sacrament of the altar with due preparation and devotion; and forasmuch also as we be credibly informed, that sundry evil disposed and undevout persons, given to sensual pleasures and carnal appetites, following the lusts of their body, and neglecting utterly the health of their souls, do forbear to come to confession according to the said usage, and to receive the sacrament of the altar accordingly; giving thereby pernicious and evil example to the younger sort to neglect and contemn the same: we minding the reformation hereof for our own discharge, and desirous of good order to be kept, and good example to be given, do will and command you by virtue hereof, that immediately upon the receipt of this our commandment, ye and every of you within your cure and charge, do use all your diligence and dexterity to declare the same, straitly charging and commanding all your parishioners, being of lawful age and discretion, to come before Easter next coming to confession, according to the said ordinance and usage, with due preparation and devotion to receive the said sacrament of the altar; and that ye do note the names of all such as be not confessed unto you, and do not receive of you the said sacrament: certifying us or our chancellor or commissary thereof before the 6th day of April next ensuing the date hereof; that so we knowing thereby, who did not come to confession and receive the sacrament accordingly, may proceed against them, as being persons culpable,

and transgressors of the said ecclesiastical law and usage. Further also certifying us, our said chancellor, or commissary before the day aforesaid, whether you have your altars set up, chalice, book, vestments, and all things necessary for mass and the administration of sacraments and sacramentals, with procession, and all other divine service prepared and in readiness, according to the order of the catholic church, and the virtuous and godly example of the queen's majesty: and if ye so have not, ye then with the churchwardens cause the same to be provided for, signifying by whose fault and negligence the same want or fault hath proceeded, and generally of the not coming of your parishioners to church, undue walking, talking, or using of themselves there unreverently in the time of divine service, and of all other open faults and misdemeanours; not omitting thus to do, and certify as before, as you will answer upon your peril for the contrary. Given at London the 23rd of February, in the year of our Lord MDLIV.

XXXVII.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Julii III. 6.	Tho. Cranmer. 23.	1555.	Mariæ 2.

Constitutiones legatinæ Reginaldi Poli cardinalis, legati a latere, archiepiscopi Cantuariensis. Ex MS. Cott. Cleop. F. 2. fol. 72. Collat. cum MS. Synodal. in Colleg. Corp. Christi Cantabrig.

Decretum primum.

QUONIAM hoc regnum, quod a corpore catholicæ ecclesiæ separatum erat, jam Dei misericordia ad

Constitutiones legatinæ] "Cardinal Pole obtained of the queen on the 2d of November a warrant under the great seal, giving him license to hold a synod. The license he had formerly taken out is made men-

ejus unitatem rediit; ne immemores tanti beneficii videremur, placuit, ut in quibuscunque missarum (præterquam de festo duplici majori) celebrationibus post alias ejus diei collectas, et infrascripta dicantur. Item, ut quotannis in quibuscunque hujus regni locis, in die sancti Andreæ apostoli, quo die hæc reconciliatio facta est, processio solennis celebretur, qua tam insignis beneficii per universos fideles memoria renovetur; et inter missarum solennia in ecclesia, unde processio ducetur, concio ad populum habeatur, in qua processionis prædictæ causa exponatur; et ubi id fieri non possit, is, qui celebravit, erudiat plebem per homiliam super hoc specialiter edendam.

Decretum secundum.

Quia vero cum obedientia sedis Romanæ etiam canonicarum legum usus in hoc regno sublatus fuit, ex eaque re maxima fidei, et morum corruptio subsecuta est; idcirco statutum est, ut universa sacrorum tam generalium, quam provincialium conciliorum ab ea sede receptorum decreta, et Romanorum pontificum constitutiones, necnon et ecclesiæ leges, olim in hoc regno canonice

tion of; and to avoid all ambiguities, which might arise from the laws or prerogatives of the crown, she authorized him to call that or any other synod after, and to decree what canons he should think fit: she also authorized the clergy to meet, consent to, and obey those canons without any danger of the law. This was thought safe on both sides; both for the preserving the rights of the crown, and securing the clergy from being brought within the statute of præmunire, as they had been upon their acknowledging cardinal Wolsey's legatine power. To this convocation Pole proposed a book he had prepared, which was afterwards printed with the title of The Reformation of England by the decree of cardinal Pole . . . . These decrees were all finished, agreed to, and published by him in February next year . . . and by all them it may appear how well tempered this cardinal was." Burnet, H. R. vol. ii. pp. 651. 654. 655. See also Strype, Cranm. vol. i. p. 528. Collier, vol. ii. p. 388. Lingard, vol. v. p. 97.

editæ, in pristinum statum restituantur, et ab universis ejusdem regni fidelibus respective, et prout ad eos pertinet, observentur, et transgressores earum puniantur. Item, ut in scholis publicis (sicut antea fiebat) jus canonicum doceatur. Item, ut non solum archiepiscopi, episcopi, decani, et archidiaconi, verum etiam officiales, et reliqui omnes, ecclesiasticam jurisdictionem habentes, volumen præsentium decretorum, et eorum, quæ bonæ memoriæ Otho et Othobonus, olim sedis apostolicæ in hoc regno legati, in similibus synodis, et archiepiscopi Cantuarienses in conciliis provincialibus pro tempore ediderunt, habeant. Cæteri vero sacerdotes, quibus animarum cura commissa est, præter sacrorum bibliorum veteris editionis librum Latine scriptum, et alios libros ad curam animarum exercendam necessarios, easdem etiam constitutiones habere, et si quid dubii in eis occurrerit, peritiores consulere, et ex his ea, quæ populum nosse oportet, declarare teneantur; qui vero hoc non observaverit, ordinariorum arbitrio puniatur. Et ne posthac ex librorum damnatorum lectione populus corrumpatur, damnantur, et anathematizantur omnes, qui sine speciali apostolicæ sedis licentia habent, legunt, imprimunt, disseminant, aut in hoc regnum important libros hæreticorum, seu aliter de fide suspectos; et, ut omnibus pœnis contra eos latis puniantur, præcipitur; placuitque juxta ultimi Lateranen. concilii statutum, ne quis in hoc regno librum aliquem seu aliud quodvis scriptum imprimere audeat, nisi id prius per loci ordinarium, aut per alium ejus mandato, diligenti examinatione et subscriptione approbatum fuerit; qui vero contrarium fecerit, pœnis in eo statuto contentis subjaceat. Item, ut universi libri et traditiones ad fidem et ecclesiasticam disciplinam spectantes, quas sancta Romana ecclesia probavit et recepit, seu inposterum probabit et recipiet, quasque cum omni reverentia præsens synodus recipit et amplectitur, ab

omnibus hujus regni fidelibus pari reverentia sub censuris canonicis suscipiantur.

Et ut populus sciat, quam doctrinam sequi et fugere debeat, placuit recipere omnem eam fidem, quam tenet ac docet sancta Romana et apostolica ecclesia, omnium ecclesiarum mater et magistra, et ut omnes eam profiteantur et teneant; contraque omnis hæresis adversus hanc sanctam, orthodoxam, et catholicam fidem, et quicquid ab ea recedit et deviat, damnatur et rejicitur; et omne dogma quod cum ea fide non convenit, hic credendum aut docendum sub anathemate vetatur; et omnes hæretici, qui aliter tenent et docent, quam eadem Romana credit ac tenet ecclesia, damnantur et anathematizantur; et omnes censuras et pœnas contra hæreticos et eorum defensores, necnon contra ordinarios et cæteros omnes, ad quos spectat, in extirpandis hæresibus negligentes, a jure vel ab homine latas, executioni demandari præcipitur. Et quia contra capitis ecclesiæ et sacramentorum doctrinam potissimum hic erratum est, placuit doctrinam de primatu ecclesiæ Romanæ, et de septem sacramentis, quæ in concilio generali Florentiæ sub Eugenio quarto explicata est, huic decreto subjicere. Item, constitutio bonæ memoriæ Johannis, archiepiscopi Cantuariensis in concilio provinciali edita renovatur; qua statutum est, ut in qualibet ecclesia parochiali fiat tabernaculum decens et honestum cum sera et clavi, quod in altum elevatum in medio summi altaris affigatur, si commode fieri potest, alias in commodiori et honorabiliori et magis summo altari vicino loco, qui haberi posset; in quo tabernaculo sanctissimum eucharistiæ sacramentum custodiatur, non in bursa vel in loculo, sed in pixide lineo panno mundissimo interius ornata, ut sine diminutionis periculo facile reponi et eximi possit, atque ut ipsum venerabile sacramentum singulis hebdomadis innovetur. Ut autem hoc facilius executioni mandetur, statutum est, ut ordinarii in suis ecclesiis hujus observa-

tionis initium faciant, et, ut in aliis idem fiat, provideant; negligentibus per tantam fructuum subtractionem, quanta huic operi sufficiat, et alia juris remedia ad hoc observandum compulsis. Huic constitutioni in honorem corporis Domini nostri Jesu Christi, et plebis ædificationem placuit addere, ut perpetuo lampas vel cereus coram sanctissimo hoc sacramento ardeat; ubi vero per paupertatem ecclesiæ id commode fieri non potest, locorum ordinarii curabunt, ut alia via, quantum in eis fuerit, hic cultus antiquus restituatur.

Item, constitutiones omnes ecclesiasticæ tam generales, quam hujus regni particulares circa custodiam fontis baptismalis, chrismatis, et olei sancti, et reverentem administrationem ipsorum sacramentorum, sub pœnis in eis contentis, et aliis etiam, si ordinariis placuerit, gravioribus innovantur, atque ut observentur, mandatum est. Item statutum est, ut in ecclesiarum dedicationibus, quæ primo die dominico mensis Octobris ubique in hoc regno celebrari mandantur, cæterisque diebus festis, populus spectaculis, commessationibus, tripudiis, similibusve vanitatibus non attendat, sed divinis officiis vacet. Hoc autem ut fiat, episcopi ipsi, pœnis censurisve adhibitis, ac seculari brachio, si opus fuerit, invocato, diligenter curabunt.

De residentia. Decretum tertium.

Quoniam ecclesiæ reformatio ab hiis, qui aliis præsunt, est inchoanda, et cum potissimum ipsa deformetur, quod ei non resideant, (a quo abusu reliqua mala provenere,) archiepiscopi et episcopi et cæteri curam animarum habentes, attendentes sibi et universo gregi, in quo Spiritus Sanctus posuit eos regere ecclesiam Dei, quorum sanguis de manibus eorum a supremo judice est requirendus, et præsentiam suam et operas suas debitas illi exhibebunt, et omni negotiorum secularium solicitudine vacui super gregem suum vigilabunt, et in omnibus, secundum apo-

stolum, laborantes ministerium suum implebunt: pro cujus decreti observatione omnes leges ecclesiasticæ tam generales, quam hujus regni particulares contra non residentes editæ, innovantur, easque inviolabiliter observari mandatur. Et ut contumaces etiam per ipsorum beneficiorum privationem ad residendum compellantur, præcipitur; poterit tamen ordinarius juxta canonem fe. re. Gregorii decimi papæ, et in concilio generali Lugdunen. editum, dispensare ad tempus super personali residentia, si causa rationabilis et juri consona id exposcet.

Item, cum constet dignitates et alia ecclesiastica officia in Dei ecclesiis ob id fuisse instituta, ut essent, qui ecclesiæ Dei servirent, et ecclesiasticam disciplinam tanquam inspectores et moderatores conservarent; jam vero multa ab his occupantur, qui dignitatum et officiorum titulos quidem gerant, ab ecclesiis autem suis cum magno earum detrimento absint; ideo statutum est, ut posthac omnes decani, præpositi, et reliqui dignitates, et officia tam in cathedralibus, quam collegiatis ecclesiis obtinentes, necnon et scholarium collegiorum præfecti in suis ecclesiis et collegiis, archidiaconi vero vel in archidiaconatibus vel in cathedralibus ecclesiis episcoporum arbitrio resideant, et operam ex officio suo illis debitam per se ipsi præstent. Si quis vero ultra vacationem, sibi ex statutis ecclesiæ concessam, ab ecclesia, archidiaconatu, vel collegio suo abfuerit, arctioribus ecclesiarum et collegiorum statutis et consuetudinibus in suo robore permanentibus, placuit, ut fructus pro rata temporis absentia amittat, iique in usum mensæ ecclesiæ cathedralis, quæ ad alendos scholares erecta jam fuerit, vel erigetur, convertantur. Et si longioris absentiæ ratio ista postulaverit, aliis etiam juris remediis, usque ad dignitatis ipsius et ecclesiæ privationem inclusive ad residend. compellatur; poterunt tamen, qui hujusmodi ministeria obtinent, ex rationabili et justa causa, per majorem partem capituli vel collegii probata, de licentia ordinariorum ad certum tempus

abesse. Et cum canonicatus et præbendæ in ecclesia ideo sint instituti, ut personæ, quæ ad eos assumuntur, episcopo assistant, et ut per eos cultus divinus congrue peragatur; placuit, ut posthac omnes canonici quarumcunque ecclesiarum, qui ad personalem residentiam ex fundatione, statuto, vel consuetudine tenentur ad residend. per subtractionem fructuum ex canonicatibus et præbendis provenientium, eis pro rata temporis, quo ultra vacationem sibi ex statutis ecclesiæ concessam, sine licentia superioris ex justa causa concessa, et a majori parte capituli approbata, abfuerint, compellantur; hi autem fructus in prædictæ scholarium mensæ usum convertendi sunt. Si qui vero sint, qui ex fundatione, statuto, vel consuetudine ad residentiam asserunt se non teneri, statutum est, ut ubi præbendæ reditus ad decem libras quotannis ascendunt, uno saltem, vel, si ad viginti libras perveniunt, duobus mensibus continuis vel interpolatis ampliusve ad arbitrium ordinarii quolibet anno in ecclesia, ad quam præbenda spectat, præsentes sint, et in habitu per canonicos, qui ibi resident, gestari solito, divinis officiis intersint. Qui secus fecerit, sexta parte proventus annui illius præbendæ multetur, eaque in usum prædictæ mensæ convertatur, nisi hujusmodi fructus his, qui divinis intersint, seu aliis piis usibus per statuta ecclesiæ, seu alias legitime sint jam applicati; quod et in præcedentibus capitibus, ubi de hoc agitur, placuit observari. Et insuper est adjectum, ut distributiones quotidianæ appellatæ, quæ ab hiis, qui divinis intersunt, tantummodo percipiuntur, ex quantumvis justa causa, nisi ea talis sit, quæ expresse in hoc a jure vel statutis ecclesiæ probetur, nemini qui eisdem divinis non intersit, concedantur.

Item, ad dolos et fraudes tollendas mandatur omnibus locorum ordinariis, ut posthac alicui ecclesiasticæ personæ studiorum causa indultum, ut non promoveatur ad ordines, ad quos alias ratione beneficiorum promoveri

teneretur, et a sua ecclesia absens fructus eorundem beneficiorum percipiat, minime concedant, nisi prius examinaverint personam, an ad eas disciplinas, quibus vult intendere, sit apta, et an eæ disciplinæ ecclesiæ utiles sint. Et si, omnibus mature perspectis, licentiam concedant, tum de hujusmodi personæ vita et studiis soliciti sint; et si eam non honeste vivere, vel in literis non proficere compererint, indultum sibi concessum revocent.

Cum autem pluralitas beneficiorum maxime residentiam in eisdem impediat, statutum est, ut quicunque, cujuscunque ordinis aut dignitatis existat, plura beneficia ecclesiastica de facto jam obtinet, unicum retineat, et vel aliud seu alia, quæ de jure tenere non potest, intra duorum mensium spatium a præsentium publicatione computandorum, in manibus ordinarii sui resignet et dimittat; alioquin omnibus ipso facto sit privatus. Qui vero inposterum plura beneficia curam animarum habentia, seu alias incompatibilia, absque sedis apostolicæ dispensatione per quamcunque viam præter illum modum, quem constitutio Gregoriana edita in concilio Lugdunen. permittit, obtinuerit, omnibus etiam, quæ jure possidebat, sit ipso facto privatus. Innovantur etiam omnes pœnæ in constitutione felicis recordationis Johannis xxii. quæ incipit "Audistis," contentæ, et quæcunque aliæ de jure contra non residentes editæ, et ut eæ debitæ executioni mandentur, præcipitur.

Item, ut ordinarii locorum quoscunque plura beneficia incompatibilia obtinentes, dispensationes suas exhibere districte compellant, et alias procedant juxta constitutionem Gregorii X. in concilio Lugdunen. editam, quæ incipit "Ordinarii." Iidem etiam per idoneorum vicariorum deputationem et congruæ portionis fructuum assignationem providebunt, ut animarum cura in eisdem ecclesiis nullatenus negligatur, et earundem onera congrue supportentur consueta.

De prædicatione verbi Dei. Decretum quartum.

Quoniam episcoporum et curatorum omnium residentia in ecclesiis suis ad hoc exigitur, ut pastorum fungantur officio; statutum est, ut archiepiscopi, episcopi, et cæteri curam animarum habentes, per seipsos prædicandi verbi Dei munus juxta Christi et apostolorum mandatum et sacrorum canonum normas exerceant. Quod si aliquando legitime fuerint impediti, viros idoneos ad id deligant, ut plebs cibo animarum suarum minime defraudetur. Qui vero hoc facere neglexerint, ad ea per superiores suos compellantur; hoc autem officium non modo publice, sed privatim etiam peragant docendo, admonendo, adhortando, deterrendo, consolando, prout opus esse cognoverint. Nullus autem prædicandi munus exercere præsumat, nisi vel ab apostolica sede, vel ab ordinario licentiam habeat; qui vero secus fecerit, pœnis et censuris canonicis subjaceat. Item, episcopi admonebunt, quos ad prædicandum mittent, de materia et forma, quam in prædicando servare debeant; ut caveant abusus qui in hoc sacrum mysterium verbi divini irrepserunt, ut instituto populo ad pœnitentiam, a qua salutis nostræ initium sumendum est, contra ea vitia et abusus, qui tum in doctrina, tum in moribus tempore schismatis hic maxime viguerunt, juxta mandatum Domini ad Esaiam prophetam "Clament nec cessent annunciare populo Dei scelera eorum:" ubi defuerint concionandi periti rectores aut vicarii, homilias, ex hujus[a] synodi mandato con-

[a] *homilias ex hujus*] . . . "homilies which were intended to be published: and among archbishop Parker's papers I find the scheme he [the cardinal] had of them was thus laid. He designed four books of homilies: the first, of the controverted points, for preserving the people from error: the second, for the exposition of the Creed and Ten Commandments, the Lord's Prayer, the salutation of the Virgin, and the sacraments: the third was to be for the Saints' days, and the

scriptas, dominicis et aliis festis diebus legere tenebuntur.

Episcopi etiam provideant, ut curati pueros parochiæ suæ dominicis saltem diebus et aliis festis certa hora ad ecclesiam vocent, ibique eosdem in primis fidei rudimentis et pietate christiana diligenter instituant; negligentes in hoc suo arbitrio puniendo.

De vita et honestate clericorum. Decretum quintum.

Exemplum vitæ genus est quoddam prædicandi non minus efficax, quam per verbum Dei, ideo omnes episcopi et alii ecclesiarum prælati monentur, eisque præcipitur, ut sobrie, caste, et pie vivant, nec solum a malo sed etiam ab omni specie mali abstineant, ut eorum personæ, domus, familia, mensa, supellex, modestiæ et frugalitatis speculum dici mereantur. Quamobrem usus vestium seri- carum et pretiosarum prohibetur. In mensa qualescunque convivæ sint, non plusquam tria aut ad summum quatuor (quod magis inspecta præsentis temporis qualitate indulgendo, quam probando conceditur) ciborum genera præter fructus et bellaria apponantur. Reliqua mensæ condi- menta sint lectio sacrorum librorum et pii sermones. A familiarium et equorum numerosa et superflua multitudine abstineant; curentque ut domesticorum suorum vita honesta et probata sit, utque modesto ac decenti vestitu omnes utantur. De fructibus autem ecclesiasticis quic- quid, deductis necessariis expensis, supererit, in pauperes Christi et alia pia opera distribuant; et demum ita se in omnibus gerant, ut forma gregis ex animo facti merito videantur.

Hæc, quæ de vita et moribus episcoporum dicta sunt, statutum est, ut in reliquis etiam inferioris ordinis clericis

Sundays and holy-days of the year, for explaining the epistles and gospels: and the fourth was concerning virtues and vices, and the rites and ceremonies of the Church." Burnet, H. R. vol. ii. p. 654. vol. iii. p. 494.

observentur; quod ut facilius executioni mandetur, curabunt ordinarii, ut omnes leges ecclesiasticæ de vita et honestate clericorum editæ observentur. Et ne quis ignorantiam hac in re prætendere possit, omnia, quæ ad id magis pertinere videbuntur, in breve compendium redacta, ut ad omnium notitiam deducantur, operam dabunt. Quamvis religiosis professis et clericis in sacris ordinibus constitutis, uxores habere non liceat, tamen quia multi post emissam professionem vel sacrorum ordinum susceptionem matrimonia (quæ potius impudica contubernia sunt appellanda) de facto contrahere non sunt veriti, omnia hujusmodi matrimonia de facto contracta reprobantur; præcipiturque omnibus ordinariis, ut hujusmodi personas sic de facto conjunctas per censuras ecclesiasticas separent, et contra eos, qui quocunque modo non paruerint, juxta sacrorum canonum regulas severe procedant.

Item placuit, ut quævis ecclesiastica persona, quæ aliquod beneficium quantumvis simplex obtinet, vel in sacro ordine est constituta, habitum et tonsuram clericales juxta canonicas sanctiones deferat, et ab omnibus negotiis secularibus et vilibus exercitiis omnino abstineat, et horas canonicas persolvat, et alia, quæ ordini suo conveniunt, observet; inobedientes ordinarius per quodcunque juris remedium etiam usque ad beneficiorum privationem inclusive compellat, minorum autem ordinum clerici ab illicitis abstineant exercitiis, alioquin privilegiis clericalibus eo ipso privati sunt.

De collatione ordinum. Decretum sextum.

Quoniam episcopis nihil magis commendat apostolus post prædicationem verbi, quam manuum impositionem, ob eamque neglectam maximi abusus et innumera fere scandala in ecclesiam irrepserunt; omnibus locorum ordinariis mandatur, ut omni studio et charitate, statutis a jure temporibus, diœcesanus suos, quos idoneos judica-

verint, ordinibus per seipsos, nisi legitime impediti fuerint, initient.

Item placuit, ut ordinarii, quibus dictum est, "Nemini cito manum imposueris," ipsimet examinationi ordinandorum cum omni cura et solicitudine intendant, nec ad alios rejiciant; si vero propter multitudinem ordinandorum aliorum auxilio indigeant, tum eorum opera utantur, quorum probitatem et diligentiam perspectam habeant; nec tamen archidiaconi aliive, ad quos hujusmodi munus spectat, excusantur, quominus et ipsi episcopo assistere debeant.

In examinatione ordinandorum, imprimis fides catholica, tum ætas, mores, vita, eruditio, et affectus spectentur, an sint de legitimo matrimonio nati, an in eis aliquis sit defectus, quo ab ordinibus de jure repellantur, atque inter cætera advertatur, ne fictis aut ementitis titulis promoveantur.

Et ut hæc recte fiant, ordinandi ad sacros ordines mensibus aliquot ante tempus ordinationis episcopo voluntatem suam significabunt, ut de illorum statu commode cognoscere possit; deinde feria quinta præcedente diem ordinationis eidem episcopo se præsentabunt, et omnium prædictorum fiat diligens et plena examinatio; adferant autem omnes de his, quæ superius dicta sunt, certa et fide digna testimonia non modo suorum parochorum, sed etiam præceptorum, aliorumve proborum hominum, qui eos bene noverint.

Item placuit, ut nemo ad sacros ordines admittatur, nisi paulo ante confessus fuerit idoneo sacerdoti, qui ejus vitæ conditionem sedulo scrutatus intelligat, an forte aliqua irregularitate aut aliquo alio impedimento teneatur, ut expediat eum ab ordinibus vel omnino, vel quoad hujusmodi impedimentum tollatur, abstinere. In minoribus etiam ordinibus ea cura et examinatio adhibeatur, quæ cuique ordini suscipiendo necessaria videbitur.

De provisione beneficiorum ecclesiasticorum. Decretum septimum.

Cum beneficium non detur nisi propter officium; ideo episcopi omnes admonentur, ut omni humano affectu semoto ecclesiastica munera, præsertim ea, quibus animarum cura est annexa, non conferant nisi magis probatis atque idoneis, quærentes non quæ sua sunt, sed quæ Jesu Christi.

Quoniam vero quod Paulus dixit, "Nemini cito manum imposueris," potissimum ministrorum ecclesiasticorum institutionem respicit, episcopi beneficia maxime curam animarum habentia, nisi habita prius diligenti personarum inquisitione, nemini conferant.

In his autem, quæ præficiuntur, hæc spectari debent; sana doctrina, ætatis maturitas, morum gravitas, literarum scientia, saltem ea quæ ad id munus, ad quod assumuntur, est necessaria, ut juxta Pauli doctrinam testimonium bonum habeant, utque nullum canonicum impedimentum eis obsistat.

Et cum aliquis ad beneficium, quod personalem residentiam requirit, assumendus est, episcopus provideat an talis sit, qui et velit et possit in beneficio residere; nam si non possit, repellendus est; sin possit, tum etiam antequam admittatur, promissionem etiam juratam de personaliter residendo et officium exequendo, sub pœna amissionis beneficii, ab eo recipiat: hanc autem promissionem in vicariorum provisionibus præstari debere juxta provinciales constitutiones declaratum est. Ad episcopos etiam pertineat a præfectis academiarum et collegiorum scripta habere nomina eorum, qui et moribus et doctrina ad beneficia obtinenda sint idonei.

Item quoniam multa mala ex diutina ecclesiarum vacatione oriuntur, admonentur omnes episcopi, ut, quam citissime possint, ecclesiis vacantibus de idoneis rectoribus provideant. Durante autem earum vacatione, procu-

rent, ut recte gubernentur. Quæ vero de episcopis dicta sunt, hæc ad omnes inferiores quacunque ratione conferendi, eligendi, aut præsentandi facultatem habentes extendentur.

De concessione præbendæ et ecclesiæ non vacant. Decretum octavum.

Cum in fraudem statuti concilii Lateranensis, de non faciendis dispositionibus nec provisionibus beneficiorum non vacantium, multi ad beneficia vacatura præsentandi, seu de illis disponendi potestatem in alios transferant, ex quo in hoc regno multa mala provenisse compertum est; ideo hujusmodi translationes perpetuo fieri prohibentur, et irritæ inanesque declarantur; personæ autem ecclesiasticæ, quæ in hoc deliquerint, pro ea et altera vice sint eo jure privatæ, et ad superiorem facultas disponendi devolvatur. Qui vero contra hoc decretum beneficium receperit, is non solum illud ipso jure amittat, sed ad alia quæque obtinenda inhabilis per quinquennium omnino sit.

De simonia. Decretum nonum.

Cum detestabile simoniæ scelus universa jura tam humana, quam divina vehementer execrentur; ideo omnis pecuniæ datio, fructuum donatio, prædiorum ad firmam seu affictum concessio, seu cujuslibet temporalis commodi interpositio, et omne pactum seu promissio in quorumlibet beneficiorum adeptione vel circa eam interveniens damnatur; siquidem beneficia ecclesiastica gratis, libere, et absque ulla sorde vel conditione concedi et recipi oporteat; atque in beneficiis ad hunc modum adeptis, placuit non modo jus nullum acquiri, sed et fructus, qui percepti fuerint restitui debere: et qui in hoc deliquerit, ad omnia beneficia ecclesiastica obtinenda perpetuo inhabilem esse; et si quis ecclesiastici ordinis in beneficiorum dispositionem deliquerit aliquo ex prædictis modis, eo ipso

infamem esse, et omni disponendi facultate de eisdem beneficiis ad superiores devolvenda privari. Laicus vero patronus excommunicationis sententiæ et aliis ecclesiasticis pœnis subjaceat; mediatores autem tum ad omnes actus canonicos inhabiles sint, tum ad restituend. quicquid inde acceperint, alicui pro loco postea applicand. compellantur. Mandatur insuper ordinariis, ut ab eo qui præsentatus sibi fuerit, juramentum infra adnotatum recipiant, et omnes constitutiones contra simoniacos editæ innoventur. Forma autem dicti juramenti talis est: Ego N. præsentatus ad beneficium de N. juro ad hæc sacrosancta Dei evangelia, per me corporaliter tacta, quod propter dictum beneficium obtinend. aut præsentationem ad idem habend. ac acquirend. neque ego, neque alia persona vice et nomine meo, nec de consensu aut scientia mea, patrono seu alicui cuicunque aliquid promissorum nomine aut intuitu promisimus aut dedimus; nec quicquam ejus rei gratia permutavimus, compensavimus, aut primo datum confirmavimus, apudve quemquam deposuimus, seu quicquam mutavimus, seu elocavimus; priusve mutuatum, commodatum, depositum, aut elocatum, aut quocunque modo debitum remisimus seu relaxavimus; nec de sanctuario, gleba, domibus, terris, prædiis, tenementis, reditibus prædictæ ecclesiæ, fructibusve, decimis, aut oblationibus ejusdem præteritis, præsentibus, aut futuris, donationem, remissionem, locationemve promisimus, fecimus aut inivimus; seu aliquis nostrum de mandato, scientia, aut consensu meo promisit, fecit, aut inivit. Ita me Deus adjuvet, et hæc sancta Dei evangelia.

Ut res ecclesiæ non alienentur, et beneficia ecclesiastica non locentur. Decretum decimum.

Ut indemnitatibus ecclesiarum prospiciatur, statutum est felicis recordationis Pauli papæ II. constitutionem de rebus ecclesiæ non alienandis, quæ incipit "Ambitiose," una cum reliquis ecclesiasticis super eadem re provisio-

nibus editis observandam esse. Item mandatur archiepiscopis et inferioribus prælatis, et piorum locorum gubernatoribus, ut infra sex mensium spatium a præsentium publicatione inventarium omnium bonorum mobilium et immobilium, jurium et actionum, ac debitorum ad ecclesias et pia loca quomodolibet spectant. coram pluribus fide dignis personis in forma probante conficiant; quod inventarium tertio quoque anno et quotiens rector mutatur, renovetur; cujus duo fiant publica instrumenta, quorum unum in propria ecclesia seu pio loco, alterum vel apud metropolitanam, si ad cathedralem, vel apud capitulum, si ad metropolitanam, vel apud episcopum, si ad inferiorem spectet ecclesiam, perpetuo conservetur. Hæc autem inventaria in visitatione diœcesium inspiciantur, et si quid deperditum reperiatur, curandum erit ut recuperetur: excipiantur ab his tamen ea, quæ de bonis ante ab ecclesiis ablatis jam apostolica auctoritate sancita sunt.

Præterea constitutio bonæ memoriæ Othonis et Othoboni de dignitatibus et officiis ecclesiasticis sive proventibus ex spirituali exercitio provenient. nullo modo locandis, seu ad firmam et affictum dandis innovatur; ac ne reliqua beneficia ecclesiastica ultra anni spatium cum ulla invocationis spe, sine ordinarii consensu, ad firmam concedi liceat, vetatur.

De pueris educandis in ecclesiis. Decretum undecimum.

Statutum est, ut singulæ hujus regni metropolitanæ et cathedrales ecclesiæ certum puerorum numerum, vel seminarium quoddam pro cujusque proventu et diœcesis magnitudine alere teneantur. In hunc autem numerum non cooptabuntur, nisi qui annos undecim vel duodecim ad minimum nati sint, quique pauperes potius parentes, quam divites habeant; qui bonæ indolis ac spei sint; qui legere et scribere sciant: erudiendi sunt hii in grammatica, et in ecclesiastica disciplina diligenter instituendi. Horum duæ erunt classes; altera provectiores ætate et doctrina con-

tinebit, qui acolythi sint; hisque præter victum et togam annuam, quam liberalem vocant, aliquid etiam mercedis constituetur; in altera juniores erunt, quibus toga tantum et mensa dabitur. Incedent autem omnes, utriusque sint classis, cum tonsura et vestitu clericali, eodemque vivendi modo utentur, et divinis in ecclesia officiis inservient. Ex acolythorum classe quicunque ad ætatem legitimam pervenerint, et in moribus literisque profecerint, sacris initiabuntur ordinibus, et in quocunque ecclesiæ ministerio episcopo et capitulo visum fuerit, operam suam præstabunt; hisque pro cujusque merito de beneficio aliquo providebitur: quorum in locum alii ex inferiori classe substituentur. Licebit etiam extra hunc numerum aliis ejusdem civitatis et diœcesis pueris una cum his in grammatica et literis erudiri, dummodo honesti sint, eodemque vestitu et moribus utantur, qui item in locum clericorum, qui quocunque modo desiderabuntur, substituentur. Quousque autem certa dos huic operi assignabitur, archiepiscopi et episcopi omnes fructuum annuorum, quos ex proventibus episcopatuum suorum percipiunt, deductis decimis, subsidiis et feudis, quadragesimam partem cum ad ipsos pueros alendos, tum etiam ad mercedem solvendam magistris, qui eos in grammatica et ecclesiastica doctrina et disciplina erudient, in singulos annos pendent. Quod item ut ab omnibus, qui præbendas vel beneficia quæcunque ecclesiastica aut jam obtinent, aut posthac obtinebunt, fiat; statutum est auctoritate scilicet ut ex fructibus beneficiorum suorum, quæ vel singula, vel plura simul ad annuum censum viginti librarum ascendant, partem quadragesimam ad hos ipsos usus in ea diœcesi, in qua beneficia obtinent, quotannis persolvant. Exigetur autem quadragesima hæc pars ab his, qui per episcopum, decanum et capitulum quibus scholæ cura committitur, ad hoc erunt designati. Docendi munus nemo inposterum quovis in loco suscipere audeat, nisi ab ordinario examinatus, probatusque, et de libris, quos legere debet, ante

admonitus fuerit; alioquin excommunicationis pœnam incurrat, et a docendo per triennium prohibeatur. Ex his vero, qui jam docendi munus exercent, si quis indignus fide, doctrina, vel moribus repertus fuerit, ejiciatur; sin dignus, confirmetur.

De visitatione. Decretum duodecimum.

Cum ecclesiarum visitatio ad vitia et abusus tollendos, ac rursus ad bonos mores inducendos, ac legum ecclesiasticarum vim et usum retinendum non solum utilis, verum etiam necessaria sit; placuit, ut episcopi, et alii locorum ordinarii diœceses et loca sibi commissa juxta antiquam hujus regni consuetudinem, saltem singulis triennis per seipsos, sin autem legitimo aliquo impedimento detineantur, per idoneos substitutos, juxta formam ab eadem synodo descriptam, visitent.

Item, archidiaconi partem diœcesis sibi commissam in hiis, quæ ad eos pertinent, secundum eandem formam visitent; graviora autem, et quæ per eos emendari non possunt, ad episcopos referant; operam etiam dabunt, ut ea, quæ in visitatione per episcopum statuta et mandata sunt, perficiantur, ac de his, quæ perfecta fuerint aut non perfecta, simulque de causis, quæ eorum executionem impediant, episcopum statim admonebunt; atque ut iidem archidiaconi officio suo tam in visitationibus quam cæteris in rebus satisfaciant, constitutiones provinciales ac bonæ memoriæ Othonis, et Othoboni, sedis apostolicæ legatorum, hac de re editæ innoventur: et illi ejusdem Othoboni, qua cavetur, ne archidiaconi ob crimen manifestum a delinquentibus pecunias accipiant, sed illud digna animadversione puniant, additum est; ut si quis contra id fecerit, pœna dupli ejus, quod acceperit, per episcopum multetur, eaque pecunia in usum mensæ scholarium convertatur. Ut autem ecclesiarum prælati officium correctionis et reformationis libere exercere possint, constitutionem felicis recordationis Innocentii papæ III,

in concilio generali editam, qua statuitur, ut iidem prælati eorum, qui suæ sunt jurisdictionis, excessus, appellatione postposita, vel consuetudine non obstante, corrigant et reforment, innovari placuit, et ab omnibus observari præcipitur [c].

XXXVIII.

Sede Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
vacante.	THO. CRANMER. 23.	1555.	MARIÆ 2.

Quindecim articuli, quibus academici Cantabrigienses ab episcopo Gardinero, academiæ cancellario, subscribere jubentur[d]. Ex MS. C. C. C. Cantab. Misc. P. f. 297.

I. CREDIMUS et confitemur unum Deum verum, unum, omnipotentem, incorporeum, impartibilem, immensa potentia, sapientia, bonitate, creatorem et conservatorem rerum omnium visibilium et invisibilium; et tres in divinitate distinctas personas, Patrem ingenitum, Filium unigenitum, et Spiritum Sanctum ab utroque procedentem, ejusdem essentiæ, potentiæ, gloriæ, et æternitatis.

II. Credimus Verbum Dei carnem assumpsisse ex virgine Maria, ita ut duæ naturæ, divina et humana in

[c] Constitutiones hæ legatinæ quarto post obitum card. Poli anno Romæ prolixius, et si dicere fas est, accuratius editæ sunt sub titulo "Reformatio Angliæ." Quia autem MSS. Cotton. et Cantabr. exemplar earum, uti clero Anglicano injunctæ erant, continent; lectionesque illarum variantes integrum potius tractatum sibi deposcere videntur, accessiones vel Transalpinas, vel extrasynodales hic omittere placuit.—WILKINS.

[d] Articulos hos episcopus Gardinerus vicecancellario universitatis Cantabrigiensis transmittit, injungens, ut nemo ad gradum aliquem academicum admitteretur, aut suffragium præstaret in congregatione, nisi qui articulis hisce subscriberet. Numerus subscribentium erat 51. contradicentium duplo major ad 120. fere se extendebat.—WILKINS.

Christi persona inseparabiliter fuerint conjunctæ, eundemque vere passum, crucifixum, mortuum, ad inferos descendisse, et tertia die resurrexisse, atque in cælos ascendisse, et ad dexteram Patris sedere.

III. Credimus septem ecclesiæ esse sacramenta a Deo instituta; nempe baptismum, confirmationem, eucharistiam, pœnitentiam, extremam unctionem, ordinem, et matrimonium; per quæ Deus invisibiliter confert gratiam, et operatur nostram salutem sive per bonos, sive per malos ministros.

IV. Credimus baptismum omnibus ad salutem esse necessarium, etiam infantibus; peccataque omnia tam actualia, quam originalia baptismo tolli et plenarie deleri, adeo ut, qui rite baptizentur, filii Dei fiant et hæredes vitæ æternæ; eundemque baptismum nunquam esse iterandum.

V. Credimus hominem liberum habere arbitrium, quo potest male, et cum gratia Dei bene agere; et post peccatum admissum, Deo adjuvante, pœnitere, et peccatorum remissionem consequi.

VI. Credimus, quod nec sine fide nec sola fide sine pœnitentia et proposito vivendi secundum Dei mandata, aut sine spe et charitate homo possit justificari: eosque improbamus, qui vel solam fidem sine operibus satis esse ad salutem affirmant, aut innovationem vitæ et justitiam inhærentem inficiantur et negant; illamque fidei certitudinem, quam Lutherani jactitant, ut quæ nec scripturarum testimoniis nitatur, et pietatis et virtutum nervos elidat, dum pestilentem securitatem in hominum animis inserit.

VII. Credimus opera bona adultis esse ad salutem necessaria, et cum ex fide et spiritu charitatis procedunt, ita grata esse Deo, ut eis tanquam justam mercedem vitam retribuat æternam, illicque in regno gloriosiorem eum fore, qui hic pluribus pietatis operibus abundat.

VIII. Credimus in eucharistiæ sacramento virtute

verbi divini a sacerdote prolati, præsens esse realiter naturale Christi corpus, quod de virgine natum est, et item naturalem illius sanguinem; neque manere jam amplius substantiam panis et vini, neque ullam aliam substantiam, quam Christi Dei et hominis; unde eucharistiam sancte a nobis adorari, sive in missa sive extra missam certa fide tenemus. In qua missa vivificum esse Christi sacrificium tam pro vivis, quam pro mortuis propitiabile, communionemque sub utraque specie ad salutem necessariam non esse asseveramus; potestatemque consecrandi corpus et sanguinem Christi esse concessam solis sacerdotibus, secundum ecclesiæ catholicæ ritum legitime a Christo ordinatis.

IX. Credimus matrimonium inter christianos legitime contractum esse indissolubile, qualiscunque fuerit alter conjugum, sive adulter, sive sterilis, sive hæreticus.

X. Credimus unam esse in terris catholicam Christi ecclesiam, eamque visibilem, quæ a tempore apostolorum ad nostram ætatem durans in hiis, quæ fidei sunt et religionis, non potest errare; hæreticisque, schismaticis, et excommunicatis, et ab hac ecclesiæ unitate alienis et avulsis nullam superesse salutem; unumque esse sub Christo summum pastorem, cui omnes obedire tenentur, summamque hanc præpositurum divum Petrum, verum in terris Christi vicarium, et generalem totius Christi familiæ pastorem, primum omnium gessisse; post Petrum vero ex Christi institutione omnes deinceps Romanos pontifices, Petri in cathedra successores.

XI. Sanctos cum Christo agentes nos pie posse et debere venerari, eosdemque invocare, ut pro nobis orent, atque nostras preces et vota ab illis percipi, et eorum nos precibus juvari confitemur et agnoscimus.

XII. Reliquias martyrum, et loca in eorum honorem consecrata pie et religiose a Christianis venerari, et invisi posse affirmamus; imaginum quoque usum ferendum, et hominibus fructuosum esse fatemur.

XIII. Credimus post hanc vitam esse purgatorium, in quo animæ defunctorum purgantur, pœnaque adhuc peccatis debita exsolvitur; sanctumque et salubre esse pro defunctis exorare, nostrasque preces, eleemosynas, jejunia, et opera alia pia, maxime autem altaris sacrificium, illis multum prodesse persuasissimum habemus.

XIV. Credimus pium esse vota Deo vovere, quæ ubi jam facta et expressa fuerint, voventes coram Deo obligare et evangelicæ libertati non adversari asserimus.

XV. Detestamur insuper omnes errores Zuinglii, Œcolompadii, Lutheri, Calvini, Buceri; et omnia alia sive recentium, sive priscorum hæreticorum adulterina et pestifera dogmata, quæ sane scripturarum intelligentiæ, orthodoxæ fidei, et catholicæ Christi ecclesiæ adversantur et repugnant.

Hæc omnia nos credere, et coram Deo sentire profitemur, hancque nostram fidem manuum nostrarum subscriptionibus testificamur, contrariamque doctrinam detestamur. Anno Domini M.D.LV. primo Aprilis.

XXXIX.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Pauli. IV. 1.	Tho. Cranmer. 23.	1555.	Mariæ 2.

A proclamation set out by the king and queen for the restraining of all books and writings tending against the doctrine of the pope and his church.—Fox, vol. iii. p. 271. ed. M.DC.XLI.

WHEREAS by the statute made in the second year of king Henry the Fourth, concerning the repressing of heresy, there is ordained and provided a

A proclamation set out] "There were articles also of enquiry set forth to the wardens of every company in London, as 'whether they had seen or heard of any of these books which had come from beyond

great punishment not only for the authors, makers, and writers of books containing wicked doctrine, and erroneous and heretical opinions, contrary to the catholic faith, and determination of the holy church, and likewise for their fautors and supporters; but also for such as shall have or keep any such books or writings, and not make delivery of them to the ordinary of the diocese, or his ministers within a certain time limited in the said statute; which act or statute being by authority of Parliament of late revived, was also openly proclaimed, to the intent the subjects of the realm upon such proclamation should the rather eschew the danger and penalty of the said statute; and as yet nevertheless in most parts of the realm the same is neglected and little regarded: the king and queen our sovereign lord and lady, therefore, &c. straitly charge and command, that no person or persons of what estate, degree, or condition soever he or they be, from henceforth presume to bring or convey, or cause to be brought or conveyed, into this realm any books, writings, or works hereafter mentioned; that is to say, any book or books, writings or works made or set forth by, or in the name of Martin Luther, or any book or books, writings or works made or set forth by, or in the name of Œcolampadius, Zuinglius, John Calvin, Pomerane, John a Lasco, Bullinger, Bucer, Melancthon, Bernardinus Ochinus, Erasmus Sarcerius, Peter Martyr, Hugh Latimer, Robert Barnes, otherwise called Friar Barnes, John Bale, otherwise called Friar Bale, Justus Jonas, John Hooper, Miles Coverdale,

seas; namely, from Zurich, Strasburgh, Frankford, Wezel, Embden, Duisburgh.' This was proclaimed in London June 14. A great occasion of this proclamation and inquisition was, that there came over into England a book entitled, 'A warning for England,' giving warning to the English of the Spaniards, and discovering certain close practices for the recovery of abbey lands." Strype, Mem. vol. iii. P. i. p. 418. Cranm. vol. i. p. 608.

William Tyndall, Tho. Cranmer, late archbishop of Canterbury, William Turner, Theodore Basil, otherwise called Tho. Beacon, John Frith, Roy, and the book commonly called Hale's Chronicle, or any of them in the Latin tongue, Dutch tongue, English tongue, Italian tongue, or French tongue; or any other like book, paper, writing, or work made, printed, or set forth by any other person or persons, containing false doctrine, contrary and against the catholic faith, and the doctrine of the catholic church: and also that no person or persons presume to write, print, utter, sell, read, or keep, or cause to be written, printed, uttered, or kept, any of the said books, papers, works, or writings, or any book or books, written or printed in the Latin or English tongue, concerning the common service and administration set forth in English, to be used in the churches of this realm, in the time of king Edward the Sixth, commonly called the Communion book, or book of common service, and ordering of ministers, otherwise called, The book set forth by authority of parliament, for common prayer and administration of the sacraments, or to be used in the mother tongue within the church of England; but shall within the space of fifteen days next after the publication of this proclamation bring or deliver, or cause the said books, writings, and works, and every of them, remaining in their custody and keeping, to be brought and delivered to the ordinary of the diocese, where such books, works, or writings be or remain, or to his chancellor or commissaries without fraud, colour, or deceit, at the said ordinaries' will and disposition to be burnt, or otherwise to be used or ordered by the said ordinaries, as by the canons or spiritual laws it is in that case limited and appointed; upon pain that every offender contrary to this proclamation shall incur the danger and penalties contained in the said statute, and as they will avoid their majesties'

high indignation and displeasure, and further answer at their uttermost perils.

And their majesties by this proclamation give full power and authority to all bishops and ordinaries, and all justices of peace, mayors, sheriffs, bailiffs of cities and towns corporate, and other head officers within this realm, and the dominions thereof, and expressly command and will the same and every of them, that they and every of them, within their several limits and jurisdictions, shall in the default and negligence of the said subjects, after the said fifteen days expired, inquire and search out the said books, writings, and works, and for this purpose enter into the house or houses, closets, and secret places of every person of whatsoever degree, being negligent in this behalf, and suspected to keep any such book, writing, or works contrary to this proclamation; and that the said justices, mayors, sheriffs, bailiffs, and other head officers above specified, and every of them, within their said limits and jurisdictions, finding any of the said subjects negligent and faulty in this behalf, shall commit every such offender to ward, there to remain without bail or mainprize, till the same offender or offenders have received such punishment, as the said statute doth limit and appoint in this behalf. Given under our signs manual at our honour of Hamptoncourt the 13th day of June, the first and second years of our reigns.

XL.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Pauli IV. 1.	Tho. Cranmer. 24.	1555.	Mariæ 3.

King Philip and Queen Mary's writ for burning of Cranmer.—Ex Rot. pat. 2. et 3. Phil. et Mar. 2. part. apud Burnet Hist. Reform. vol. ii. append. p. 300.

Philip and Mary, &c.

TO our right trusty Nicholas, archbishop of York, lord chancellor of England, greeting. We will and command you, that immediately upon the sight hereof, and by warrant of the same, ye do cause to be made a writ for the execution of Thomas Cranmer, late archbishop of Canterbury; and the same so made, to seal with our great seal of England, being in your custody, according to the tenor and form hereafter following.

Philippus et Maria, Dei gratia, &c. majori et ballivis civitatis Oxon. salutem. Cum sanctissimus pater noster Paulus papa ejusdem nominis quartus, per sententiam diffinitivam, juris ordine in ea parte requisito in omnibus observato, et juxta canonicas sanctiones judicialiter et diffinitive Thomam Cranmer, nuper Cantuariensem archiepiscopum, fore hæresiarcham, anathematizatum, et hæreticum manifestum, propter suos varios nefandos errores, manifestas et damnabiles hæreses, et detestandas et pessimas opiniones, fidei nostræ catholicæ, et universalis ecclesiæ determinationi obviantes et repugnantes, et prædict. Thomam Cranmer multis modis contract. commiss. dict. affirmat. perpetrat. et publice et pertinaciter tent. et defens. judicavit, declaravit, pronunciavit, et condemnavit; et eadem causa idem sanctissimus pater noster, papa Paulus quartus, judicialiter et diffinitive, more solito, prædictum Thomam Cranmer a prædicto archiepiscopatu,

King Philip and Queen] Strype, Cranm. vol. i. p. 550. Burnet, H. R. vol. ii. p. 670. and P. ii. p. 421. Collier, vol. ii. p. 392.

aliis prælaturis, dignitatibus, officiis, et beneficiis deprivavit, et abjudicavit, prout cunctam inde habemus notitiam: cumque etiam reverendus in Christo pater Edmundus, Londini episcopus, et Thomas, Elien. episcopus, auctoritate ejusdem sanctissimi nostri patris papæ prædictum Thomam Cranmer ab omni ordine, gradu, officio, et dignitate ecclesiastica, tanquam hæresiarcham et hæreticum manifestum, realiter degradaverunt; vigore cujus idem Thomas Cranmer in præsenti hæreticus et hæresiarcha juste, legitime, et canonice judicatus, condemnatus, et degradatus existit: et cum etiam mater ecclesia non habet, quod ulterius in hac parte contra tam putridum et detestabile membrum et hæresiarcham faciat, aut facere debeat; iidem reverendi patres eundem Thomam Cranmer damnatum hæreticum et hæresiarcham, brachiis et potestati nostris secularibus tradiderunt, commisserunt, et reliquerunt, prout per literas patentes eorundem reverendorum patrum superinde confect. nobis in cancellaria nostra certificatum est: nos igitur, ut zelatores justitiæ, et fidei catholicæ defensores, volentesque ecclesiam sanctam, ac jura et libertates ejusdem, ac fidem catholicam manutenere et defendere, hujusmodi hæreses et errores ubique, quantum in nobis est, eradicare et extirpare, et prædictum Thomam hæresiarcham ac convictum, damnatum et degradatum, animadversione condigna punire; attendentesque hujusmodi hæreticum et hræesiarcham in forma prædicta convictum, damnatum, et degradatum, juxta leges et consuetudines regni nostri Angliæ in hac parte consuetas, ignis incendio comburi debere; vobis præcipimus, quod dictum Thomam Cranmer in custodia vestra existent. in loco publico et aperto, infra libertatem dictæ civitatis nostræ Oxon. ex causa prædicta, coram populo igni committi, ac ipsum Thomam Cranmer in eodem igne realiter comburi facietis, in hujusmodi criminis detestationem, aliorum christianorum exemplum manifestum: et hoc sub pœna et periculo incumbente, ac

prout nobis subinde respondere volueritis, nullatenus omittatis. Test. nobis ipsis apud Westmonasterium vicesimo quarto Februarii, annis regis et reginæ secundo ac tertio.

And this bill, signed with the hand of us the said queen, shall be your sufficient warrant and discharge for the same.

XLI.

Papæ Rom.	Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Pauli IV. 3.	Regin. Poli 2.	1557.	Mariæ 5.

Articles set forth by cardinal Pole to be inquired in his ordinary visitation within his diocese of Cant.—Ex. Holinshed Q. M. p. 1162. &c.

Touching the clergy.

FIRST, Whether the divine service in the church at times, days, and hours be observed, and kept duly, or no?

II. Item, Whether the parsons, vicars, and curates do comely and decently in their manners and doings behave themselves, or no?

III. Item, Whether they do reverently and duly minister the sacraments or sacramentals, or no?

IV. Item, Whether any of the parishioners do die without ministration of the sacraments through the negligence of their curates, or no?

V. Item, Whether the said parsons, vicars, or curates do haunt taverns or alehouses, increasing thereby infamy and slander, or no?

VI. Item, Whether they be diligent in teaching the midwives how to christen children in time of necessity, according to the canons of the church, or no?

Articles set forth] Strype, Mem. vol. iii. P. i. p. 478. Collier, vol. ii. p. 402.

VII. Item, Whether they see that the font be comely kept, and have holy water always ready for children to be christened?

VIII. Item, If they do keep a book of all the names of them, that be reconciled to the duty of the church?

IX. Item, Whether there be any priests, that late unlawfully had women under pretensed marriage, and hitherto are not reconciled; and to declare their names and dwelling places?

X. Item, Whether they do diligently teach their parishioners the Articles of the faith, and the Ten Commandments?

XI. Item, Whether they do decently observe those things, that do concern the service of the church, and all those things that tend to a good and Christian life, according to the canons of the church?

XII. Item, Whether they do devoutly in their prayers pray for the prosperous estate of the king and queen's majesties?

XIII. Item, Whether the said parsons and vicars do sufficiently repair their chancels, rectories, and vicarages, and do keep and maintain them sufficiently repaired and amended?

XIV. Item, Whether any of them do preach or teach any erroneous doctrine, contrary to the catholic faith, and unity of the church?

XV. Item, Whether any of them do say the divine service, or do minister the sacraments in the English tongue, contrary to the usual order of the church?

XVI. Item, Whether any of them do suspiciously keep any women in their houses, or do keep company with men suspected of heresies, or of evil opinions?

XVII. Item, Whether any of them, that were under pretence of lawful matrimony married and now reconciled, do privily resort to their pretensed wives, or that the said women do privily resort unto them?

XVIII. Item, Whether they go decently apparelled, as it becometh sad, sober, and discreet ministers; and whether they have their crowns and beards shaven?

XIX. Item, Whether any of them do use any unlawful games, as dice, cards, and otherlike, whereby they grow to slander and evil report?

XX. Item, Whether they do keep residence and hospitality upon their benefices, and do make charitable contributions, according to all the laws ecclesiastical?

XXI. Item, Whether they do keep the book or register of christenings, buryings, and marriages, with the names of the godfathers and godmothers?

Touching the lay people.

First, Whether any manner of person, of what state, degree, or condition soever he be, do hold, maintain, or affirm any heresies, errors, or erroneous opinions, contrary to the laws ecclesiastical, and the unity of the catholic church?

II. Item, Whether any person do hold, affirm, or say, that in the blessed sacrament of the altar there is not contained the real and substantial presence of Christ; or that by any manner of means do contemn and despise the said blessed sacrament, or do refuse to do reverence or worship thereunto?

III. Item, Whether they do contemn or despise by any manner of means any other of the sacraments, rites, or ceremonies of the church, or do refuse or deny auricular confession?

IV. Item, Whether any do absent or refrain, without urgent and lawful impediment, to come to the church, and reverently to hear divine service, upon Sundays and holy-days?

V. Item, Whether being in the church, they do not apply themselves to hear the divine service, and to be

contemplative in holy prayer, and not to walk, jangle, or talk in time of the divine service?

VI. Item, Whether any be fornicators, adulterers, or do commit incest, or be bawds, and receivers of evil persons, or be vehemently suspected of any of them?

VII. Item, Whether any do blaspheme, and take the name of God in vain, or be common swearers?

VIII. Item, Whether any be perjured, or have committed simony or usury, or do still remain in the same?

IX. Item, Whether the churches and churchyards be well and honestly repaired and inclosed?

X. Item, Whether the churches be sufficiently garnished and adorned with all ornaments and books necessary; and whether they have a rood in their church of a decent stature, with Mary and John, and an image of the patron of the same church?

XI. Item, Whether any do withhold or doth draw from the church any manner of money or goods, or that do withhold their due and accustomed tithes from their parsons and vicars?

XII. Item, Whether any be common drunkards, ribalds, or men of evil living; or do exercise any lewd pastimes, especially in the time of divine service?

XIII. Item, If there be any that do practise or exercise any arts of magic or necromancy, or do use or practise any incantations, sorceries, or witchcraft, or be vehemently suspected thereof.

XIV. Item, Whether any be married in the degrees of affinity or consanguinity prohibited by the laws of holy church, or that do marry, the banns not asked, or do make any privy contracts?

XV. Item, Whether in the time of Easter last any were not confessed, or did not receive the blessed sacrament of the altar, or did unreverently behave themselves in the receiving thereof?

XVI. Item, Whether any do keep any secret con-

venticles, preachings, lectures, or readings in matters of religion, contrary to the laws?

XVII. Item, Whether any do now not duly keep the fasting and embering days?

XVIII. Item, Whether the altars in the churches be consecrated, or no?

XIX. Item, Whether the sacrament be carried devoutly to them that fall sick, with light, and with a little sacring bell?

XX. Item, Whether the common schools be well kept, and that the schoolmasters be diligent in teaching, and be also catholic and men of good and upright judgment, and that they be examined and approved by the ordinary?

XXI. Item, Whether any do take upon them to minister the goods of those that be dead, without authority from the ordinary?

XXII. Item, Whether the poor people in every parish be charitably provided for?

XXIII. Item, Whether there do burn a lamp, or a candle before the sacrament; and if there do not, that then it be provided for with expedition?

XXIV. Item, Whether infants and children be brought to be confirmed in convenient time?

XXV. Item, Whether any do keep or have in their custody any erroneous or unlawful books?

XXVI. Item, Whether any do withhold any money or goods bequeathed to the mending of the highways, or any other charitable deed?

XXVII. Item, Whether any have put away their wives, or any wives do withdraw themselves from their husbands, being not lawfully divorced?

XXVIII. Item, Whether any do violate or break the Sundays and holy-days, doing their daily labours and exercises upon the same?

XXIX. Item, Whether the taverns or alehouses,

upon the Sundays and holy-days, in the time of mass, matins, and evening-song, do keep open their doors, and do receive people into their houses to drink and eat, and thereby neglect their duties in coming to church?

XXX. Item, Whether any have, or do deprave, or contemn the authority or jurisdiction of the pope's holiness, or the see of Rome?

XXXI. Item, Whether any minstrels, or any other persons do use to sing any songs against the holy sacraments, or any other the rites and ceremonies of the church?

XXXII. Item, Whether there be any hospitals within your parishes, and whether the foundations of them be duly and truly observed and kept, and whether the charitable contributions of the same be done accordingly?

XXXIII. Item, Whether any goods, plate, jewels, or possessions be taken away or withholden from the said hospitals, and by whom?

XLII.

Papæ Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
Pauli IV. 4.	vacante.	1558.	Elizab. 1.

Queen Elizabeth's proclamation to forbid preaching, and allowing only the reading of the Epistles and Gospels, &c. in English in the churches.—Strype's Ann. of the Reform. vol. i. app. p. 3. (Bodl. I. 2. 18. Med.)

By the Queen.

THE quenes majesty understanding, that there be certain persons having in times past the office of

Queen Elizabeth's] Strype, Ann. vol. i. P. i. pp. 59. 77. and P. ii. p. 391. Burnet, H. R. vol. ii. p. 757. Jewel writes to P. Martyr (Jan. 26. 1559) as follows; "The queen has forbidden any person, whether

ministry in the church, which now do purpose to use their former office in preaching and ministery, and partly have attempted the same; assembling speciallie in the city of London, in sondry places, great nomber of people; whereupon riseth amonges the common sort not only unfruitful dispute in matters of religion, but also contention and occasion to break common quiet; hath therefore according to the authority committed to her highness for the quiet governaunce of all maner her subjects, thought it necessary to charge and commaund, like as hereby her highness doth charge and commaund all maner of her subjects, as well those, that be called to ministery in the church, as all others; that they do forbear to preach, or teach, or to give audience to any maner of doctrine or preaching other than to the Gospells and Epistles commonly called The Gospell and Epistle of the day, and to the Ten Commandments in the vulgar tongue, without exposition or addition of any maner sense or meaning to be applyed or added; or to use any other manner of public prayer, rite, or ceremony in the church, but that which is already used, and by law received, or the Common letany used at this present in her majestys own chappel, and the Lord's prayer, and the Crede in English; untill consultation may be had by parliament, by her majesty, and her three estates of this realme, for the better conciliation and accord of such causes, as at this present are moved in matters and ceremonies of religion.

papist or gospeller, to preach to the people. Some think the reason of this to be, that there was at that time only one minister of the word in London, namely, Bentham, whereas the number of papists was very considerable. Others think that it is owing to the circumstance, that having heard only one public discourse of Bentham's, the people began to dispute among themselves about ceremonies, some declaring for Geneva, and some for Frankfort. Whatever it be, I only wish that our party may not act with too much worldly prudence and policy in the cause of God." Zurich letters, p. 7.

The true advauncement whereof to the due honour of almighty God, the increase of virtue and godliness, with universal charity and concord amonges her people, her majesty mooste desyreth, and meaneth effectually, by all maner of means possible, to procure and to restore to this her realme. Whereunto as her majesty instantly requireth all her good, faithful, and loving subjects to be assenting and ayding with due obedience; so if any shall disobediently use themselves to the breach hereof, her majesty both must and will see the same duely punished, both for the quality of the offence, and for example to all others neglecting her majesties so reasonable commaundment. Yeven at her highnes palais of Westminster the 27. day of December, the first year of her majesties reigne.

God save the quene.

XLIII.

Papæ Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
PAULI IV. 4.	vacante.	1559.	ELIZAB. 1.

Injunctions given by the queen's majesty, concerning both the clergy and laity of this realm, published anno Domini MDLIX. *being the first year of the reign of our sovereign lady queen Elizabeth.* (Bodl. 4to I. 2. Th. Seld.)

THE queen's most royal majesty, by the advice of her most honourable council, intending the advancement

Injunctions given by] "Injunctions for the ordering of matters of the church and religion were framed and set forth, to the number of LIII, called the Queen's Injunctions, by virtue of her supremacy in causes ecclesiastical as well as civil. . . . Who the compiler or compilers were I cannot say assuredly, but I make little doubt they were that select company of divines at Westminster, who had been employed in sir Thomas Smith's house in Canon Row about king Edward's Book,

of the true honour of Almighty God, the suppression of superstition through all her highness's realms and dominions, and to plant true religion to the extirpation of all hypocrisy, enormities, and abuses, (as to her duty appertaineth,) doth minister unto her loving subjects these godly injunctions hereafter following. All which injunctions her highness willeth and commandeth her loving subjects obediently to receive, and truly to observe and keep, every man in their offices, degrees, and states, as they will avoid her highness's displeasure, and the pains of the same hereafter expressed.

I. The first is, That all deans, archdeacons, parsons, vicars, and all other ecclesiastical persons shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular laws and statutes made for the restoring to the crown the ancient

and other church matters; as Cox, Sandys, Grindal, &c. and most probably Parker among the rest, after his coming up to London. And to this business of the Injunctions I am apt to think Cox had respect in that passage of his letter to the divine at Worms (see Strype, Ann. vol. i. P. i. p. 197.), 'that they were then breaking down the popish hedge, and restoring the Lord's vineyard; and that they were then in the work: but the harvest was great and the labourers few.' To be sure in these Injunctions sir William Cecil the secretary had a great hand; who, as his office was, after the copy of them was brought to his hand, reviewed, considered, and worded them according to his discretion; as appeareth by a passage in a letter of archbishop Parker to him April 11, 1575. 'Whatsoever the [queen's] ecclesiastical prerogative is, I fear it is not so great as your pen hath given it in the Injunctions.'" Strype, Ann. vol. i. P. i. p. 235. Burnet, H. R. vol. ii. p. 794. Collier, vol. ii. p. 433.

I. The first is] This injunction is copied from king Edward's, except that in this case the reference to foreign jurisdiction is made general; whereas in king Edward's there is specific mention of "the bishop of Rome, his pretended and usurped power and jurisdiction." In conformity with the same plan, the words "from the tyranny of the bishop of Rome, and all his detestable enormities" which had appeared in the Litany of both king Edward's Service Books, were omitted on the revision of queen Elizabeth.

jurisdiction over the state ecclesiastical, and abolishing of all foreign power, repugnant to the same. And furthermore, All ecclesiastical persons having cure of souls, shall, to the uttermost of their wit, knowledge, and learning, purely and sincerely, and without any colour or dissimulation, declare, manifest and open four times every year at the least, in their sermons and other collations, that all usurped and foreign power, having no establishment nor ground by the law of God, is, for most just causes, taken away and abolished; and that therefore no manner of obedience and subjection within her highness's realms and dominions is due unto any such foreign power. And, that the queen's power within her realms and dominions is the highest power under God, to whom all men, within the same realms and dominions, by God's laws, owe most loyalty and obedience, afore and above all other powers and potentates in earth.

II. Besides this, to the intent that all superstition and hypocrisy crept into divers men's hearts, may vanish away, they shall not set forth or extol the dignity of any images, relics, or miracles; but, declaring the abuse of the same, they shall teach, that all goodness, health and grace ought to be both asked and looked for only of God, as of the very Author and Giver of the same, and of none other.

III. Item, That they, the parsons above rehearsed, shall preach in their churches, and every other cure they have,

II. relics or miracles;] After these words in king Edward's Injunctions were the following: "for any superstition or lucre; nor allure the people by any enticements to the pilgrimage of any saint or image." The practice was discontinued and the prohibition was no longer required.

III. one sermon every month] The sermons required in K. Edward's time were "one sermon every quarter of the year;" and the additional instances given of superstitious practices were "offering of money, candles or tapers, to relics, or images, or kissing or licking of the same."

one sermon every month of the year at the least, wherein they shall purely and sincerely declare the word of God, and in the same exhort their hearers to the works of faith, as mercy and charity, specially prescribed and commanded in scripture; and that the works devised by man's fantasies, besides scripture, (as wandering of pilgrimages, setting up of candles, praying upon beads, or such like superstition,) have not only no promise of reward of scripture for doing of them, but contrariwise great threatenings and maledictions of God, for that they be things tending to idolatry and superstition, which of all other offences God Almighty doth most detest and abhor, for that the same diminish most his honour and glory.

IV. Item, That they, the parsons above rehearsed, shall preach in their own persons, once in every quarter of the year at the least, one sermon, being licensed specially thereunto, as is specified hereafter; or else shall read some homily prescribed to be used by the queen's authority every Sunday at the least, unless some other preacher sufficiently licensed, as hereafter, chance to come to the parish for the same purpose of preaching.

V. Item, That every holy-day through the year, when they have no sermon, they shall immediately after the Gospel openly and plainly recite to their parishioners in the pulpit the "Pater noster," the "Creed," and the

IV. Item, That they the parsons] This injunction is new, and in the place of one, which required the removal of all images, and the tapers or candles usually set before them, but expressly allowed "two lights upon the high altar before the sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still." It appears however from the Injunctions of the 3rd year of K. Edward (No. XV.) and the subsequent Injunctions of Bp. Ridley (No. XXI.) that the permission had in the meantime been withdrawn.

V. Item, That every holy-day] This is copied from king Edward's Injunctions.

"Ten Commandments," in English, to the intent, the people may learn the same by heart; exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God and conscience to do.

VI. Also, That they shall provide within three months next after this visitation, at the charges of the parish, one book of the whole Bible of the largest volume in English; and within one twelve months next after the said visitation, the Paraphrases of Erasmus also in English upon the Gospels, and the same set up in some convenient place within the said church, that they have cure of, whereas their parishioners may most commodiously resort unto the same, and read the same, out of the time of common service. The charges of the Paraphrases shall be by the parson or proprietary and parishioners borne by equal portions; and they shall discourage no man from the reading of any part of the Bible, either in Latin or in English, but shall rather exhort every person to read the same with great humility and reverence, as the very lively word of God, and the special food of man's soul, which all Christian persons are bound to embrace, believe and follow, if they look to be saved; whereby they may the better know their duties to God, to their sovereign lady the queen, and their neighbour; ever gently and charitably exhorting them, and in her majesty's name straitly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the reader.

VII. Also, the said ecclesiastical persons shall in no wise at any unlawful time, nor for any other cause, than for their honest necessities, haunt or resort to any taverns or alehouses. And after their meats, they shall not give

VI. Also, That they] Taken without any alteration of importance from K. Edward's Injunctions.

VII. Also, The said] The same.

themselves to drinking or riot, spending their time idly by day or by night at dice, cards, or tables playing, or any other unlawful game; but at all times, as they shall have leisure, they shall hear or read somewhat of holy scripture, or shall occupy themselves with some other honest study, or exercise; and that they always do the things which appertain to honesty, and endeavour to profit the commonwealth; having always in mind that they ought to excel all other in purity of life, and should be examples to the people to live well and christianly.

VIII. Also, That they shall admit no man to preach within any their cures, but such as shall appear unto them to be sufficiently licensed thereunto by the queen's majesty, or the archbishop of Canterbury or the archbishop of York, in either their provinces, or the bishop of the diocese, or by the queen's majesty's visitors. And such as shall be so licensed, they shall gladly receive to declare the word of God at convenient times, without any resistance or contradiction. And that no other be suffered to preach out of his own cure or parish, than such as shall be licensed, as is above expressed.

IX. Also, If they do or shall know any man within their parish or elsewhere, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of these the queen's majesty's injunctions, or a fautor of any usurped and foreign power, now by the laws of this realm justly rejected and taken away, they shall detect and present the same to the queen's majesty, or to her council, or to the ordinary, or to the justice of peace next adjoining.

VIII. Also, That they] The same; except that in this Injunction the queen's visitors are added to those who could grant licenses to preach, and that the last clause is new. The licenses granted by the visitors were objected to by the bishops, and were soon revoked. See Strype. Ann. vol. i. P. i. pp. 318 and 329.

IX. Also, If they] The same; except that in K. Edward's Injunction was special mention of "the bishop of Rome's pretensed power."

X. Also, That the parson, vicar, or curate, and parishioners of every parish within this realm, shall in their churches and chapels keep one book of register, wherein they shall write the day and year of every wedding, christening, and burial made within the parish for their time, and so every man succeeding them likewise; and also therein shall write every person's name that shall be so wedded, christened and buried. And for the safe keeping of the same book, the parish shall be bound to provide of their common charges one sure coffer, with two locks and keys, whereof the one to remain with the parson, vicar, or curate, and the other with the wardens of every parish church or chapel, wherein the said book shall be laid up. Which book they shall every Sunday take forth, and in the presence of the said wardens, or one of them, write and record in the same all the weddings, christenings, and burials, made the whole week before; and that done, to lay up the book in the said coffer as before: and for every time that the same shall be omitted, the party that shall be in the fault thereof shall forfeit to the said church 3*s.* 4*d.*, to be employed, the one half to the poor men's box of that parish, the other half towards the repairing of the church.

XI. Furthermore, because the goods of the church are called the goods of the poor, and at these days nothing is less seen, than the poor to be sustained with the same; all parsons, vicars, pensionaries, prebendaries, and other beneficed men within this deanery, not being resident upon their benefices, which may dispend yearly twenty pounds or above, either within this deanery, or elsewhere, shall distribute hereafter among their poor parishioners, or other inhabitants there, in the presence of the churchwardens, or some other honest men of the parish, the

X. Also, That the] The same; except that the penalty at the end was given in K. Edward's Injunction entirely to the poor of the parish.

XI. Furthermore] The same.

fortieth part of the fruits and revenues of the said benefice; lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof among the poor people of that parish, that is so fruitful and profitable unto them.

XII. And, to the intent that learned men may hereafter spring the more, for the execution of the premises, every parson, vicar, clerk, or beneficed man within this deanery, having yearly to dispend in benefices and other promotions of the church an hundred pounds, shall give 3*l.* 6*s.* 8*d.* in exhibition to one scholar in any of the universities; and for as many c*l.* more as he may dispend, to so many scholars more shall give like exhibition in the university of Oxford or Cambridge, or some grammar-school, which, after they have profited in good learning, may be partners of their patron's cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the commonweal with their counsel and wisdom.

XIII. Also, That all proprietaries, parsons, vicars and clerks, having churches, chapels, or mansions within this deanery, shall bestow yearly hereafter upon the same mansions, or chancels of their churches, being in decay, the fifth part of that their benefices, till they be fully repaired, and shall always keep and maintain in good estate.

XIV. Also, That the said parsons, vicars, and clerks, shall once every quarter of the year read these injunctions given unto them, openly and deliberately before all their parishioners at one time, or at two several times in one

XII. And, to the intent] The same; except that the sum which is here specially mentioned as 3*l.* 6*s.* 8*d.* is left in K. Edward's Injunctions under the general term of "a competent exhibition."

XIII. Also, That all] The same.

XIV. Also, That the said] The same.

day; to the intent, that both they may be the better admonished of their duty, and their said parishioners the more moved to follow the same for their part.

XV. Also, Forasmuch as by laws established, every man is bound to pay his tithes, no man shall by colour of duty omitted by their curates, detain their tithes and so requite one wrong with another, or be his own judge; but shall truly pay the same, as hath been accustomed, to their parsons, vicars and curates, without any restraint or diminution; and such lack and default as they can justly find in their parsons and curates, to call for reformation thereof at their ordinaries, and other superiors, who, upon complaint and due proof thereof, shall reform the same accordingly.

XVI. Also, That every parson, vicar, curate, and stipendary priest, being under the degree of a master of arts, shall provide and have of his own, within three months after this visitation, the New Testament both in Latin and in English, with paraphrases upon the same, conferring the one with the other. And the bishops and other ordinaries by themselves or their officers, in their synods and visitations, shall examine the said ecclesiastical persons, how they have profited in the study of holy scripture.

XVII. Also, That the vice of damnable despair may be clearly taken away, and that firm belief and steadfast hope may be surely conceived of all their parishioners,

XV. Also, Forasmuch] The same.

XVI. Also, That every] The same; except that in K. Edward's Injunctions the degree mentioned is that of Bachelor of Divinity, and the Paraphrase to be studied is exclusively that of Erasmus, thereby shewing the progress which had since been made in learning by the clergy.

XVII. Also, That the vice] Abridged from the corresponding injunction of K. Edward; and with this difference, that the expression which was previously "the damnable vice of despair" is now "the vice of damnable despair."

being in any danger; they shall learn and have always in a readiness such comfortable places and sentences of scripture, as do set forth the mercy, benefits, and goodness of almighty God towards all penitent and believing persons; that they may at all times when necessity shall require, promptly comfort their flock with the lively word of God, which is the only stay of man's conscience.

XVIII. Also, To avoid all contention and strife, which heretofore hath risen among the queen's majesty's subjects in sundry places of her realms and dominions, by reason of fond courtesy, and challenging of places in procession; and also that they may the more quietly hear that, which is said or sung to their edifying, they shall not from henceforth in any parish church at any time use any procession about the church or churchyard, or other place; but immediately before the time of communion of the sacrament, the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany, which is set forth in English, with all the suffrages following, to the intent the people may hear and answer; and none other procession or litany to be had or used, but the said litany in English, adding nothing thereto, but as it is now appointed. And in cathedral or collegiate churches the same shall be done in such places, and in such sort, as our commissioners in our visitation shall appoint. And in the time of the litany, of the common prayer, of the sermon, and when the priest readeth the scripture to the parishioners, no manner of persons, without a just and urgent cause, shall use any walking in the church, nor shall depart out of the church; and all ringing and knolling of bells shall be utterly forborne for that time, except one bell in convenient time to be rung or knolled before the sermon.

XVIII. Also, To avoid] The same as before; except that "commu-nion of the sacrament" is substituted for "high mass," and the last sentence respecting "perambulation of parishes" is new.

But yet for the retaining of the perambulation of the circuits of parishes, they shall once in the year at the time accustomed, with the curate and the substantial men of the parish, walk about their parishes, as they were accustomed, and at their return to the church, make their common prayers.

XIX. Provided, That the curate in their said common perambulations, used heretofore in the days of rogations, at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the 103rd Psalm, "Benedic anima mea," &c. or such like. At which time also the same minister shall inculcate these or such sentences: "Cursed be he, which translateth the bounds and doles of his neighbour." Or such other order of prayers, as shall be hereafter appointed.

XX. Item, All the queen's faithful and loving subjects shall from henceforth celebrate and keep their holy-day according to God's holy will and pleasure; that is, in hearing the word of God read and taught, in private and public prayers, in knowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours, where displeasure hath been, in oftentimes receiving the communion of the very body and blood of Christ, in visiting of the poor and sick, using all soberness and godly conversation. Yet notwithstanding, all parsons, vicars and curates, shall teach and declare unto their parishioners, that they may with a safe and quiet conscience, after their common prayer in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent; and if for any scrupulosity or grudge of conscience, men should

XIX. Provided, That the] This is new.

XX. Item, All the queen's] The same as before; except that a preamble has been omitted.

superstitiously abstain from working upon those days, that then they should grievously offend and displease God.

XXI. Also, Forasmuch as variance and contention is a thing, that most displeaseth God, and is most contrary to the blessed communion of the body and blood of our Saviour Christ, curates shall in no wise admit to the receiving thereof any of their cure and flock, which be openly known to live in sin notorious without repentance, or who hath maliciously and openly contended with his neighbour, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversy hath been between them. And nevertheless, their just titles and rights they may charitably prosecute before such as have authority to hear the same.

XXII. Also, That they shall instruct and teach in their cures, that no man ought obstinately and maliciously to break and violate the laudable ceremonies of the church, commanded by public authority to be observed.

XXIII. Also, That they shall take away, utterly extinct, and destroy all shrines, coverings of shrines, all tables, candlesticks, trindals, and rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition, so that there remain no memory of the same in walls, glass-windows, or elsewhere within their churches and houses; preserving nevertheless, or repairing both the walls and

XXI. Also, Forasmuch as] The same as before; except that the words "which be openly known to live in sin notorious without repentance" are new.

XXII. Also, That they shall] The corresponding injunction of king Edward condemns not only the "violation of laudable ceremonies," but also the superstitious abuse of them, and mentions many instances of such abuse.

XXIII. and XXIV.] No change of importance.

glass-windows; and they shall exhort all their parishioners to do the like within their several houses.

XXIV. And, That the churchwardens, at the common charge of the parishioners, in every church shall provide a comely and honest pulpit, to be set in a convenient place within the same, and to be there seemly kept for the preaching of God's word.

XXV. Also, They shall provide and have within three months after this visitation, a strong chest with a hole in the upper part thereof, to be provided at the cost and charge of the parish, having three keys, whereof one shall remain in the custody of the parson, vicar, or curate, and the other two in the custody of the churchwardens, or any other two honest men, to be appointed by the parish from year to year; which chest you shall set and fasten in a most convenient place, to the intent the parishioners should put into it their oblations and alms for their poor neighbours. And the parson, vicar and curate shall diligently from time to time, and especially when men make their testaments, call upon, exhort and move their neighbours to confer and give, as they may well spare, to the said chest: declaring unto them, whereas heretofore they have been diligent to bestow much substance, otherwise than God commanded, upon pardons, pilgrimages, trentals, decking of images, offering of candles, giving to friars, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy; knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation; and that also whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life.

XXV. Also, They shall provide] The same as before; except that the clauses, "or to the poor people of such parishes near, as shall be thought &c." and "to obits and diriges," are new.

The which alms and devotion of the people the keepers of the keys shall at times convenient take out of the chest, and distribute the same in the presence of the whole parish, or six of them, to be truly and faithfully delivered to their most needy neighbours; and if they be provided for, then to the reparation of highways next adjoining, or to the poor people of such parishes near, as shall be thought best to the said keepers of the keys. And also the money which riseth of fraternities, guilds, and other stocks of the church (except by the queen's majesty's authority it be otherwise appointed) shall be put in the said chest, and converted to the said use; and also the rents of lands, the profit of cattle, and money given or bequeathed to obits and diriges, and to the finding of torches, lights, tapers and lamps, shall be converted to the said use; saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the said church, if great need require, and whereas the parish is very poor, and not able otherwise to repair the same.

XXVI. Also, To avoid the detestable sin of simony, because buying and selling of benefices is execrable before God, therefore all such persons, as buy any benefices, or come to them by fraud or deceit, shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion; and such as do sell them, or by any colour do bestow them for their own gain and profit, shall use their right and title of patronage and presentment for that time, and the gift thereof for that vacation shall appertain to the queen's majesty.

XXVII. Also, Because through lack of preachers in many places of the queen's realms and dominions the

XXVI. Also, To avoid] The same as before.

XXVII. Also, Because] The same as before.

people continue in ignorance and blindness, all parsons, vicars, and curates shall read in their churches every Sunday one of the homilies, which are and shall be set forth for the same purpose by the queen's authority, in such sort, as they shall be appointed to do in the preface of the same.

XXVIII. Item, Whereas many indiscreet persons do at this day uncharitably contemn and abuse priests and ministers of the church, because some of them (having small learning) have of long time favoured fond fantasies, rather than God's truth; yet forasmuch as their office and function is appointed of God, the queen's majesty willeth and chargeth all her loving subjects, that from henceforth they shall use them charitably and reverently for their office and ministration sake, and specially such as labour in the setting forth of God's holy word.

XXIX. Item, Although there be no prohibition by the word of God, nor any example of the primitive church, but that the priests and ministers of the church may lawfully, for the avoiding of fornication, have an honest and sober wife, and that for the same purpose the same was by act of Parliament in the time of our dear brother king Edward the Sixth made lawful, whereupon a great number of the clergy of this realm were then married, and so continue; yet because there hath grown offence, and some slander to the church by lack of discreet and sober behaviour in many ministers of the church, both in choosing of their wives, and indiscreet living with them, the remedy whereof is necessary to be sought: it is thought therefore very necessary, that no manner of priest or deacon shall hereafter take to his

XXVIII. Item, Whereas] The same as before.

XXIX—LIII.] None of these injunctions are taken from king Edward's, except the 39th, which requires the use of king Henry's Latin Grammar. Several of them however had been adopted during the interval.

wife any manner of woman without the advice and allowance first had upon good examination by the bishop of the same diocese, and two justices of the peace of the same shire, dwelling next to the place, where the same woman hath made her most abode before her marriage; nor without the good will of the parents of the said woman, if she have any living, or two of the next of her kinsfolks, or, for lack of knowledge of such, of her master or mistress, where she serveth. And before he shall be contracted in any place, he shall make a good and certain proof thereof to the minister, or to the congregation assembled for that purpose, which shall be upon some holy-day, where divers may be present. And if any shall do otherwise, that then they shall not be permitted to minister either the word or the sacraments of the church, nor shall be capable of any ecclesiastical benefice. And for the manner of marriages of any bishops, the same shall be allowed and approved by the metropolitan of the province, and also by such commissioners, as the queen's majesty shall thereunto appoint. And if any master or dean, or any head of any college shall purpose to marry, the same shall not be allowed, but by such to whom the visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hinderance of their house.

XXX. Item, Her majesty being desirous to have the prelacy and clergy of this realm to be had as well in outward reverence, as otherwise regarded for the worthiness of their ministries, and thinking it necessary to have them known to the people in all places and assemblies, both in the church and without, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God; willeth and commandeth, that all archbishops and bishops, and all other that be called or admitted to preaching or ministry of the sacraments, or that be admitted into vocation

ecclesiastical, or into any society of learning in either of the universities, or elsewhere, shall use and wear such seemly habits, garments, and such square caps, as were most commonly and orderly received in the latter year of the reign of king Edward the Sixth; not thereby meaning to attribute any holiness or special worthiness to the said garments, but as St. Paul writeth: "Omnia decenter et secundum ordinem fiant." 1 Cor. 14 cap.

XXXI. Item, That no man shall wilfully and obstinately defend or maintain any heresies, errors, or false doctrine, contrary to the faith of Christ and his Holy Spirit.

XXXII. Item, That no persons shall use charms, sorceries, enchantments, witchcraft, soothsaying, or any such like devilish device, nor shall resort at any time to the same for counsel or help.

XXXIII. Item, That no persons shall, neglecting their own parish church, resort to any other church in time of common prayer or preaching, except it be by the occasion of some extraordinary sermon in some parish of the same town.

XXXIV. Item, That no innholders or alehouse keepers shall use to sell meat or drink in the time of common prayer, preaching, reading of the homilies or scriptures.

XXXV. Item, That no persons keep in their houses any abused images, tables, pictures, paintings, and other monuments of feigned miracles, pilgrimages, idolatry, and superstition.

XXXVI. Item, That no man shall willingly let or disturb the preacher in time of his sermon, or let or discourage any curate or minister to sing or say the divine service now set forth; nor mock or jest at the ministers of such service.

XXXVII. Item, That no man shall talk or reason of the holy scriptures rashly, or contentiously, nor main-

tain any false doctrine or error, but shall commune of the same, when occasion is given, reverently, humbly, and in the fear of God, for his comfort and better understanding.

XXXVIII. Item, That no man, woman or child, shall be otherwise occupied in the time of the service, than in quiet attendance to hear, mark, and understand that is read, preached, and ministered.

XXXIX. Item, That every schoolmaster and teacher shall teach the Grammar set forth by king Henry VIII. of noble memory, and continued in the time of king Edward VI, and none other.

XL. Item, That no man shall take upon him to teach, but such as shall be allowed by the ordinary, and found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion.

XLI. Item, That all teachers of children shall stir and move them to the love and due reverence of God's true religion now truly set forth by public authority.

XLII. Item, That they shall accustom their scholars reverently to learn such sentences of scriptures, as shall be most expedient to induce them to all godliness.

XLIII. Item, Forasmuch as in these latter days many have been made priests, being children, and otherwise utterly unlearned, so that they could read to say matins or mass; the ordinaries shall not admit any such to any cure or spiritual function.

XLIV. Item, Every parson, vicar, and curate, shall upon every holy-day, and every second Sunday in the year, hear and instruct all the youth of the parish for half an hour at the least before evening prayer, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer, and diligently examine them, and teach the Catechism set forth in the book of public prayer.

XLV. Item, That the ordinaries do exhibit unto our visitors their books, or a true copy of the same, containing the causes, why any person was imprisoned, famished, or put to death for religion.

XLVI. Item, That in every parish three or four discreet men, which tender God's glory, and his true religion, shall be appointed by the ordinaries diligently to see that all the parishioners duly resort to their church upon all Sundays and holy-days, and there to continue the whole time of the godly service; and all such as shall be found slack or negligent in resorting to the church, having no great nor urgent cause of absence, they shall straitly call upon them, and after due admonition if they amend not, they shall denounce them to the ordinary.

XLVII. Item, That the churchwardens of every parish shall deliver unto our visitors the inventories of vestments, copes, and other ornaments, plate, books, and specially of grails, couchers, legends, processionals, hymnals, manuals, portasses, and such like appertaining to the church.

XLVIII. Item, That weekly upon Wednesdays and Fridays, not being holy-days, the curate at the accustomed hours of service shall resort to church, and cause warning to be given to the people by knolling of a bell, and say the litany and prayers.

XLIX. Item, Because in divers collegiate, and also some parish churches heretofore there have been livings appointed for the maintenance of men and children to use singing in the church, by means whereof the laudable science of music hath been had in estimation, and preserved in knowledge; the queen's majesty neither meaning in any wise the decay of any thing, that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the church, that thereby the common prayer should

be the worse understanded of the hearers, willeth and commandeth, that first no alteration be made of such assignments of living, as heretofore hath been appointed to the use of singing or music in the church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the common prayers in the church, that the same may be as plainly understanded, as if it were read without singing; and yet nevertheless for the comforting of such that delight in music, it may be permitted, that in the beginning, or in the end of common prayers, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understanded and perceived.

L. Item, Because in all alterations, and specially in rites and ceremonies, there happen discords amongst the people, and thereupon slanderous words and railings, whereby charity, the knot of all Christian society, is loosed; the queen's majesty being most desirous of all other earthly things, that her people should live in charity both towards God and man, and therein abound in good works, willeth and straitly commandeth all manner her subjects to forbear all vain and contentious disputations in matters of religion, and not to use in despite or rebuke of any person these convicious words, papist or papastical heretic, schismatic or sacramentary, or any such like words of reproach. But if any manner of person shall deserve the accusation of any such, that first he be charitably admonished thereof; and if that shall not amend him, then to denounce the offender to the ordinary, or to some higher power, having authority to correct the same.

LI. Item, Because there is a great abuse in the printers of books, which for covetousness chiefly regard

not what they print, so they may have gain, whereby ariseth the great disorder by publication of unfruitful, vain, and infamous books and papers; the queen's majesty straitly chargeth and commandeth, that no manner of person shall print any manner of book or paper, of what sort, nature, or in what language soever it be, except the same be first licensed by her majesty by express words in writing, or by six of her privy council; or be perused and licensed by the archbishops of Canterbury and York, the bishop of London, the chancellors of both universities, the bishop being ordinary, and the archdeacon also of the place, where any such shall be printed, or by two of them, whereof the ordinary of the place to be always one. And that the names of such, as shall allow the same, to be added in the end of every such work, for a testimony of the allowance thereof. And because many pamphlets, plays, and ballads be oftentimes printed, wherein regard would be had, that nothing therein should be either heretical, seditious, or unseemly for Christian ears; her majesty likewise commandeth that no manner of person shall enterprize to print any such, except the same be to him licensed by such her majesty's commissioners, or three of them, as be appointed in the city of London to hear and determine divers causes ecclesiastical, tending to the execution of certain statutes made the last parliament for uniformity of order in religion. And if any shall sell or utter any manner of books or papers, being not licensed as is abovesaid, that the same party shall be punished by order of the said commissioners, as to the quality of the fault shall be thought meet. And touching all other books of matters of religion, or policy, or governance, that have been printed, either on this side the seas, or on the other side, because the diversity of them is great, and that there needeth good consideration to be had of the particularities thereof, her majesty

referreth the prohibition or permission thereof to the order, which her said commissioners within the city of London shall take and notify. According to the which her majesty straitly chargeth and commandeth all manner her subjects, and specially the wardens and company of stationers to be obedient.

Provided that these orders do not extend to any profane authors and works in any language, that have been heretofore commonly received or allowed in any the universities or schools, but the same may be printed, and used as by good order they were accustomed.

LII. Item, Although Almighty God is all times to be honoured with all manner of reverence that may be devised; yet of all other times, in time of common prayer the same is most to be regarded; therefore it is to be necessarily received, that in time of the litany, and all other collects and common supplications to Almighty God, all manner of people shall devoutly and humbly kneel upon their knees and give ear thereunto; and that whensoever the name of Jesus shall be in any lesson, sermon, or otherwise in the church pronounced, that due reverence be made of all persons young and old, with lowness of courtesy, and uncovering of heads of the menkind, as thereunto doth necessarily belong, and heretofore hath been accustomed.

LIII. Item, That all ministers and readers of public prayers, chapters, and homilies shall be charged to read leisurely, plainly, and distinctly; and also such, as are but mean readers, shall peruse over before, once or twice the chapters, and homilies, to the intent they may read to the better understanding of the people, and the more encouragement to godliness.

An admonition to simple men deceived by malicious.

The queen's majesty being informed, that in certain places of the realm, sundry of her native subjects, being called to ecclesiastical ministry in the church, be by sinister persuasion, and perverse construction induced to find some scruple in the form of an oath, which by an act of the last parliament is prescribed to be required of divers persons, for the recognition of their allegiance to her majesty, which certainly never was ever meant, nor by any equity of words or good sense can be thereof gathered; would that all her loving subjects should understand, that nothing was, is, or shall be meant, or intended by the same oath to have any other duty, allegiance, or bond required by the same oath, than was acknowledged to be due to the most noble kings of famous memory, king Henry the Eighth, her majesty's father, or king Edward the Sixth, her majesty's brother.

And further her majesty forbiddeth all manner her subjects to give ear or credit to such perverse and malicious persons, which most sinisterly and maliciously labour to notify to her loving subjects, how by the words

An admonition] Strype, Ann. vol. i. P. i. p. 236. Collier, vol. ii. p. 433. "This admonition may be reckoned in the nature of a contemporaneous exposition of a law, as restraining the royal supremacy which was established by the act 1 Eliz. c. 1. and was asserted in the oath required by it.... It was afterwards given in one of the 39 Articles, which having been confirmed by parliament, it is undoubtedly to be reckoned the true sense of the oath.... I conceive that it was intended not only to relieve the scruples of Catholics, but of those who had imbibed from the school of Calvin an apprehension of what is sometimes, though rather improperly, called Erastianism, the merging of all spiritual powers, even those of ordination and of preaching, in the paramount authority of the state; towards which the despotism of Henry, and obsequiousness of Cranmer, had seemed to bring the Church of England." Hallam, Const. Hist. vol. i. p. 120. ed. 4to. 1827.

of the said oath it may be collected, that the kings or queens of this realm, possessors of the crown, may challenge authority and power of ministry of divine offices in the church; wherein her said subjects be much abused by such evil disposed persons. For certainly her majesty neither doth, nor ever will challenge any other authority, than that was challenged and lately used by the said noble kings of famous memory, king Henry the Eighth, and king Edward the Sixth, which is, and was of ancient time due to the imperial crown of this realm; that is, under God to have the sovereignty and rule over all manner persons born within these her realms, dominions and countries, of what estate, either ecclesiastical or temporal, soever they be, so as no other foreign power shall or ought to have any superiority over them. And if any person, that hath conceived any other sense of the form of the said oath, shall accept the same oath with this interpretation, sense, or meaning; her majesty is well pleased to accept every such in that behalf, as her good and obedient subjects, and shall acquit them of all manner of penalties contained in the said act against such, as shall peremptorily or obstinately refuse to take the same oath.

For tables in the church.

Whereas her majesty understandeth, that in many and sundry parts of the realm the altars of the churches be removed, and tables placed for the administration of the

For tables] Strype, Ann. vol. i. P. i. p. 237. "This order for the table and the bread was occasioned from the variety used in both for some time, until these injunctions came forth. For indeed in the beginning of the queen's reign the protestants were much divided in their opinion and practice about them; which was the cause of some disturbance. And the papists made their advantage of it; laying to the charge of the protestants their mutability and inconstancy. Thus did Thomas Dorman in his book called 'A Proof,'" &c. Strype, Ann. vol. i. P. i. p. 242. Comp. Collier, vol. ii. p. 433.

holy sacrament, according to the form of the law therefore provided; and in some other places, the altars be not yet removed, upon opinion conceived of some other order therein to be taken by her majesty's visitors; in the other whereof, saving for an uniformity, there seemeth no matter of great moment, so that the sacrament be duly and reverently ministered; yet for observation of one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered, that no altar be taken down, but by oversight of the curate of the church, and the churchwardens, or one of them at the least, wherein no riotous or disordered manner to be used. And that the holy table in every church be decently made, and set in the place, where the altar stood, and there commonly covered, as thereto belongeth, and as shall be appointed by the visitors, and so to stand, saving when the communion of the sacrament is to be distributed; at which time the same shall be so placed in good sort within the chancel, as whereby the minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently, and in more number communicate with the said minister. And after the communion done, from time to time the same holy table to be placed where it stood before.

Item, Where also it was in the time of king Edward the Sixth used to have the sacramental bread of common fine bread; it is ordered for the more reverence to be given to these holy mysteries, being the sacraments of the body and blood of our Saviour Jesus Christ, that the same sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and wafer, heretofore named singing cakes, which served for the use of the private mass.

The form of bidding the prayers to be used generally in this uniform sort.

Ye shall pray for Christ's holy catholic church, that is for the whole congregation of Christian people dispersed throughout the whole world, and specially for the church of England and Ireland. And herein I require you most specially to pray for the queen's most excellent majesty, our sovereign lady Elizabeth, queen of England, France, and Ireland, defender of the faith, and supreme governor of this realm as well in causes ecclesiastical, as temporal. You shall also pray for the ministers of God's holy word and sacraments, as well archbishops and bishops, as other pastors and curates. You shall also pray for the queen's most honourable council, and for all the nobility of this realm, that all and every of these in their calling, may serve truly and painfully to the glory of God, and edifying of his people, remembering the account that they must make. Also ye shall

The form of bidding] This differs greatly from the corresponding form of K. Edward; more especially in substituting the title "supreme governor of this realm" for "supreme head immediately under God," and in ordering "praise" instead of "prayer" for those "that are departed out of this life in the faith of Christ." It is retained and repeated with very slight alterations in the Canons of 1603. The objection of queen Elizabeth to the title "supreme head" was first suggested to her by Lever, (Burnet, H. R. vol. ii. P. ii. p. 465,) and is stated by Jewel in a letter to Bullinger (dated 22d May, 1559) in the following words: "Regina non vult appellari aut scribi 'caput ecclesiæ Anglicanæ.' Graviter enim respondit, illam dignitatem soli attributam esse Christo, nemini autem mortalium convenire. Deinde, illos titulos ita fœde ab Antichristo contaminatos esse, ut jam non possint amplius satis pie a quoquam usurpari." Strype, Ann. vol. i. P. ii. p. 490. The same account was given by Parkhurst in a letter to Bullinger, May 21, 1559. Hess. Catal. vol. ii. p. 117. Zurich Letters, pp. 19. 17. Comp. Burnet, H. R. vol. ii. p. 772. The subject of "prayers for the dead" has been considered under (No. II.) king Edward's Injunctions.

pray for the whole commons of this realm, that they may live in true faith and fear of God, in humble obedience and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God, that we have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious resurrection in the life everlasting.

And this done, shew the holy-days, and fasting days.

All and singular which injunctions the queen's majesty ministereth unto her clergy, and to all other her loving

All and singular which injunctions] The archbishop and bishops afterwards drew up "Interpretations and further Considerations" of these injunctions for the better direction of the clergy, which are preserved in archbishop Parker's papers (vol. entit. Synodalia) at Cambridge, and are published by Strype, as follows:

To the third injunction the interpretation is,

"That if the person be able, he shall preach in his own person every month; or else shall preach by another, so that his absence be approved by the ordinary of the diocese, in respect of sickness, service, or study at the universities. Nevertheless, for want of able preachers and parsons, to tolerate them without penalty, so they preach in their own persons, or by a learned substitute, once in every three months of the year."

Item, To the eighth, "That no visitors' licenses to preach be continued in force."

Item, That to the sixteenth article be added, "That at the archdeacon's visitation, the archdeacons shall appoint the curates to certain texts of the New Testament to be conned without book; and at their next synod to exact a rehearsal of them."

To the nineteenth, "That in the procession [in Rogation week] they sing or say the two psalms beginning *Benedic, anima mea, Domino,* with the litany and suffrages thereto, with some sermon, or a homily of thanksgiving to God; and moving to temperancy in their drinkings."

To the twentieth, Item, "That on Sundays there be no shops open, nor artificers going about their affairs worldly: and that all fairs and

subjects, straitly charging and commanding them to observe and keep the same upon pain of deprivation, sequestration of fruits and benefits, suspension, excom-

common marts falling upon the Sunday, there be no shewing of any wares before the service be done."

Item, "That there be some long [a] Catechism devised and printed, for the erudition of simple curates: homilies to be made of those arguments which be shewed in the book of homilies; or others of some convenient arguments, as of the sacrifice of the mass, of the common prayer to be in English, that every particular church may alter and change the public rites and ceremonies of their church, keeping the substance of the faith inviolably, with such like. And that these be divided to be made by the bishops; every bishop two, and the bishop of London to have four."

Item, "That all bishops and others, having any living ecclesiastical, shall go in apparel agreeable; or else, within two monitions given by the ordinary, to be deposed or sequestered from his fruits, according to the discretion of his said ordinary, or his lawful deputy."

Item, "That such as be for their wilfulness deprived in this necessity of ministers, shall be called by the discretion of the ordinary to minister some cure upon reasonable wages; else to be ordered according to the laws."

Item, "That incorrigible Arians, Pelagians, or Free-will-men, be sent into some one castle in North Wales, or Wallingford; and there to live of their own labour and exercise: and none other be suffered to resort unto them but their keepers, until they be found to repent their errors."

Item, "That public teachers of grammar be neither officers in cities or towns; or farmers, or otherwise encumbered worldly, to the let of their labours."

Item, "That young priests or ministers made or to be made, be so instructed, that they be able to make answers according to the form of some catechism to be prescribed: and that readers neither serve in any cure, nor where is any incumbent."

Item, "That the churchwardens once in the month declare by their curates, in bills subscribed with their hands, to the ordinary, or to the next officer under him, who they be which will not readily pay their penalties for not coming to God's divine service according to the statutes."

[a] In distinction to the short Catechism in the Common Prayer Book.

munication, and such other coercion, as to ordinaries, or other having ecclesiastical jurisdiction, whom her ma-

Concerning the book of service.

First, "That there be used only but one apparel; as the cope in the ministration of the Lord's supper, and the surplice in all other ministrations: and that there be no other manner and form of ministering the sacraments, but as the service book doth precisely prescribe, with the declaration of the Injunctions; as for example, the common bread."

Item, "That the table be removed out of the choir into the body of the church, before the chancel door; where either the choir seemeth to be too little, or at great feasts of receivings. And at the end of the communion to be set up again, according to the Injunctions."

Item, "That there be no other holy-days observed besides the Sundays, but only such as be set out [b]*in the act of king Edward, an. 5 et 6, cap. 3.*"

Item, "That the ministers receiving the communion at the hands of the executor be placed kneeling next to the table."

Item, "That the communion bread be thicker and broader than it is now commonly used."

Item, "That private baptism in necessity, as in peril of death, be ministered either by the curate, deacon, or reader, or some other grave and sober man, if the time will suffer.

Item, "That children be not admitted to the communion before the age of twelve or thirteen years, of good discretion, and well instructed before."

Concerning burials, christenings, admission of ministers, &c.

Item, "That when any Christen body is passing, the bell be tolled; and the curate be especially called for, to comfort the sick person. And after the time of his passing, to ring no more but one short peal; and one before the burial, and another short peal after the burial."

Item, "To avoid contention, let the curate have the value of the chrisom; not under the value of four-pence, and above as they can agree, and as the state of the parents may require."

Item, "That ministers being not learned in the Latin tongue, if they be well exercised in the scriptures, and well testified of for their lives

[b] Those words in Italic were inserted by archbishop Parker's hand, instead of these words crossed through, viz. *in the calendar of the service book, with two days following the feasts of Easter and Pentecost.*

jesty hath appointed, or shall appoint for the due execution of the same, shall be seen convenient; charging and

and conversations, and of their wives, to be tolerated in the office of deacons; and after a good time of experience to admit them to the order of priesthood. And of such as be skilled in the Latin tongue, to have good examination of their competent knowledge in the principal articles of the faith, and of some competent matter to comfort the sick and weak in conscience, [ere they be admitted to higher orders."]

Item, "Against the day of ordering appointed, to give open recognizations to all men, to except against such whom they know to be not worthy, either for life or conversation. And there to give notice, that none shall sue for orders but within their own diocese, where they were born, or had there long time of dwelling; and that by the testimony of their ordinaries; except of such as be degreed in the universities."

Item, "That canonical impediments be still observed to respect them which sue to be ordered, except they have decency agreeable to the same."

Item, "That ministers or readers of service remove not from the diocese or cure where they first began, and were admitted by the ordinary; except they bring letters testimonial of their removing, allowed by the ordinary."

Item, "Suit to be made to the queen's majesty for reformation of pensions imposed."

Item, "That the order of the articles prescribed to ministers be inserted in this form, *ut infra*."

Item, "That one brief form of declaration be made, setting out the principal articles of our religion; the rather, for the unity of doctrine in the whole realm: especially to be spoken by the parsons, curates, or both, at their first entry; and after, twice in the year, for avoiding all doubt and suspicion of varying from the doctrine determined in the realm."

Item, "That the bishops do call home once in the year any prebendary in their church which studieth in the universities, to know how he profiteth in learning; and that he be not suffered to be a serving or waiting-man dissolutely; or else to sequester the fruits of his living."

Matrimony.

"For the banns asking, forasmuch as the statute of faculties doth not define the cause, whether the canon or the custom hitherto in use may be followed without danger or no, it is left to every man's prudence.

commanding them to see these injunctions observed and kept of all persons being under their jurisdiction, as they

"Whether a bishop may dispense in times prohibited: in which matter deliberation is thought best."

Collation of benefices.

First, Agreed, "That no bishop shall grant in writing any advowson of his patronage, until the benefice be void; except that, in a synod or convocation, the more part of the bishops do think it reasonable to be released in some special case."

Item, "That from this day forth no confirmation [perhaps it should be *dispensation*] be given by any bishop for term of years upon benefice with cure."

Item, "That no bishop hereafter shall ever grant any appropriation to be newly made without the like consent as in the first article."

Item, "That the ordinaries do use all good, diligent examination, to foresee all simoniacal pacts or covenants with their presenters, for the spoil of their glebe and tenths."

Item, "That the ordinary shew to the curates, in their suits for their tithes, &c. reasonable favour with expedition: so that their causes be determinate within three weeks, if the case doth not evidently require more leisure."

The articles of the principle heads of religion prescribed to ministers, as was mentioned before, now follow:

S. Scriptura in se continet omnem doctrinam pietatis: ex qua sufficienter et error omnis convinci possit, et veritas stabiliri.

Symbolum Nicenum, Athanasii, et quod communiter Apostolorum dicitur, continet brevissime articulos fidei nostræ sparsim in scripturis ostensos. Qui istis non crediderint inter veros catholicos non sunt recipiendi

Ecclesia Christi est, in qua purum Dei verbum prædicatur, et sacramenta juxta Christi ordinationem administrantur: et in qua clavium authoritas retinetur.

Quævis ecclesia particularis authoritatem instituendi, mutandi, et abrogandi ceremonias et ritus ecclesiasticos habet; modo ad decorem, ordinem, et ædificationem fiat.

Christus tantum duo sacramenta expresse nobis commendat, baptisma et eucharistiam: quibus confertur gratia rite sumentibus, etiamsi malus sit minister. Et non prosunt indigne suscipientibus quantumvis bonus sit minister.

will answer to her majesty for the contrary. And her highness's pleasure is, that every justice of peace being

Laudandus est ecclesiæ mos baptizandi parvulos, et retinendus est.

Cœna Dominica non est tantum symbolum mutuæ benevolentiæ Christianorum inter se; sed magis symbolum est nostræ redemptionis per Christi mortem, et nostræ conjunctionis cum Christo. Ubi fidelibus vere datur et exhibetur communio corporis et sanguinis Domini.

Sacramentum eucharistiæ [neque ex præcepto] neque ex usu primævæ ecclesiæ aut servabatur, aut circumferebatur, vel elevabatur, ut adoraretur.

Missa, ut consuevit a sacerdotibus dici, non erat a Christo instituta, sed a multis Romanis pontificibus consarcinata. Nec est sacrificium propitiatorium pro vivis et defunctis.

Scholastica transubstantiatio panis et vini in corpus et sanguinem Christi probari non potest ex sacris literis.

Non omne peccatum mortale, seu voluntarie perpetratum post baptismum, est irremissibile, et peccatum in Spiritum Sanctum.

Post acceptum Spiritum Sanctum potest homo peccare, ac denuo etiam resipiscere. Nemoque sine peccato vivit, quamvis regeneratis in Christo non imputatur.

Justificatio ex sola fide est certissima doctrina Christianorum.

Elizabetha regina Angliæ est unicus et supremus gubernator hujus regni et omnium dominiorum et regionum suarum quarumcunque, tam in rebus et causis ecclesiasticis quam temporalibus.

Verbum Dei non prohibet fœminarum regimen; cui obediendum est juxta ordinationem Dei [c].

Romanus pontifex nullam habet jurisdictionem in hoc regno, nec alia quæcunque potestas extranea.

Leges civiles possunt Christianos propter flagitia morte punire.

Christianis licet ex jussu principis bella gerere, et ex justa causa jurare, et propria possidere [d].

Doctrina scholasticorum de purgatorio, et invocatione divorum, nullum habet fundamentum ex verbo Dei.

Præceptum Dei est, ut quæ leguntur in ecclesia, illa lingua proferantur, quæ ab ecclesia intelligatur.

Absque externa et legitima vocatione non licet cuiquam sese ingerere in aliquod ministerium ecclesiasticum vel sæculare.

Matrimonium inter Christianos legitime juxta verbum Dei initum

[c] Hic articulus additur, ut obviam eatur assertioni Knoxii Scoti nuperæ, et quorundam Anglorum exulum in Geneva commorantium.

[d] Placita anabaptistarum.

required, shall assist the ordinaries, and every of them, for the due execution of the said injunctions.

XLIV.

Papæ Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
PAULI IV. 4.	vacante.	1559.	ELIZAB. 1.

Articles to be inquired in the visitation in the first year of the reign of our most dread sovereign lady Elizabeth, by the grace of God of England, France, and Ireland queen, defender of the faith, anno Domini MDLIX. (Bodl. 4to I. 2. Th. Seld.)

FIRST, Whether any parson, vicar, or curate be resident continually upon his benefice, doing his duty in preaching, reading, and duly ministering the holy sacraments.

2. Item, Whether in their churches and chapels all images, shrines, all tables, candlesticks, trindals, and rolls of wax, pictures, paintings, and all other monuments of

et contractum, est indissolubile, nec per traditiones hominum unquam convellendum.

Cœlibatus nulli hominum statui præcipitur, neque injungitur ministris ecclesiæ ex verbo Dei.

Hæc omnia vera esse et publice docenda profitemur, eaque juxta datam nobis facultatem et eruditionem tuebimur et docebimus. Hancque nostram confessionem manuum nostrarum subscriptionibus testificamur, contrariamque doctrinam abolendam esse judicamus, et detestamur.

Articles to be inquired] This book of Articles was printed by Rich. Jugge and John Cawoode in the year 1559. "Joined to this book of Articles was another little book entitled 'Interrogatories.' At the end is set the printer's name, viz. 'Imprynted at London in Foster Lane by Jhon Waley.' These were inquiries of some ordinary at his visitation, instituted soon after the year the articles aforegoing were set forth. And what they were see in the Appendix." (Strype, Ann. vol. i. P. ii. p. 494.) Ann. vol. i. P. i. p. 244.

feigned and false miracles, pilgrimages, idolatry, and superstition be removed, abolished, and destroyed.

3. Item, Whether they do not every holy-day, when they have no sermon, immediately after the Gospel, openly, plainly, and distinctly recite to their parishioners in the pulpit the Lord's Prayer, the Belief, and the Ten Commandments in English.

4. Item, Whether they do charge fathers and mothers, masters and governors of youth, to bring them up in some virtuous study and occupation.

5. Item, Whether such beneficed men as be lawfully absent from their benefices, do leave their cures to a rude and unlearned person, and not to an honest, well-learned, and expert curate, which can and will teach you wholesome doctrine.

6. Item, Whether they do discourage any person from reading of any part of the Bible, either in Latin or English, and do not rather comfort and exhort every person to read the same at convenient times, as the very lively word of God, and the special food of man's soul.

7. Item, Whether parsons, vicars, curates, and other ministers be common haunters and resorters to taverns or alehouses, giving themselves to drinking, rioting, and playing at unlawful games, and do not occupy themselves in the reading or hearing of some part of the holy scripture, or in some other godly exercise.

8. Item, Whether they have admitted any man to preach in their cures, not being lawfully licensed thereunto, or have been licensed accordingly.

9. Item, Whether they use to declare to their parishioners any thing to the extolling or setting forth of vain and superstitious religion, pilgrimages, relics, or images, or lighting of candles, kissing, kneeling, or decking of the same images.

10. Item, Whether they have one book or register

kept, wherein they write the day of every wedding, christening, and burying.

11. Item, Whether they have exhorted the people to obedience to the queen's majesty and ministers, and to charity and love one to another.

12. Item, Whether they have admonished their parishioners, that they ought not to presume to receive the sacrament of the body and blood of Christ, before they can say perfectly the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in English.

13. Item, Whether they be resident upon their benefices, and keep hospitality, or no: and if they be absent, and keep no hospitality, whether they do relieve their parishioners, and what they give them.

14. Item, Whether proprietaries, parsons, vicars, and clerks, having churches, chapels and mansions, do keep their chancels, rectories, vicarages, and all other houses appertaining to them, in due reparations.

15. Item, Whether they do counsel or move their parishioners rather to pray in a tongue not known, than in English, or put their trust in any certain number of prayers, as in saying over a number of beads, or other like.

16. Item, Whether they have received any persons to the communion, being openly known to be out of charity with their neighbours, or defamed with any notorious crime, and not reformed.

17. Item, Whether they have provided, and have a strong chest for the poor men's box, and set and fastened the same in a place of the church most convenient.

18. Item, Whether they have diligently called upon, exhorted and moved their parishioners, and especially when they make their testaments, to give to the said poor men's box, and to bestow that upon the poor, which they were wont to bestow upon pilgrimages, pardons, trentals, and upon other like blind devotions.

19. Item, Whether they have denied to visit the sick, or bury the dead being brought to the church.

20. Item, Whether they have bought their benefices, or come to them by fraud, guile, deceit, or simony.

21. Item, Whether they have given open monition to their parishioners to detect and present to their ordinary all adulterers and fornicators, and such men as have two wives living within their parishes.

22. Item, Whether they have monished their parishioners openly, that they should not sell, give, nor otherwise alienate any of their church goods.

23. Item, Whether they or any of them, do keep more benefices and other ecclesiastical promotions, than they ought to do, not having sufficient licenses and dispensations thereunto; and how many they be, and their names.

24. Item, Whether they minister the holy communion any otherwise, than only after such form and manner, as it is set forth by the common authority of the queen's majesty and the parliament.

25. Item, Whether you know any person within your parish or elsewhere, that is a letter of the word of God to be read in English, or sincerely preached in place and times convenient.

26. Item, Whether in the time of the Litany, or any other common prayer, in the time of the sermon or homily, and when the priest readeth the scriptures to the parishioners, any person have departed out of the church without just and necessary cause, or disturbed the minister otherwise.

27. Item, Whether the money coming and rising of any cattel, or other movable stocks of the church, and money given and bequeathed to the finding of torches, lights, tapers, or lamps, not paid out of any lands, have not been employed to the poor men's chest.

28. Item, Who hath the said stocks and money in their hands, and what be their names.

29. Item, Whether any undiscreet person do uncharitably contemn and abuse priests and ministers of the church.

30. Item, Whether there be any other grammar taught in any school within this diocese, than that, which is set forth by the authoriy of king Henry the Eighth.

31. Item, Whether the service of the church be done at due and convenient hours.

32. Item, Whether any have used to commune, jangle, and talk in the church in the time of the prayer, reading of the homily, preaching, reading, or declaring of the scripture.

33. Item, Whether any have wilfully maintained and defended any heresies, errors, or false opinions contrary to the faith of Christ and holy scripture.

34. Item, Whether any be common drunkards, swearers, or blasphemers of the name of God.

35. Item, Whether any have committed adultery, fornication, or incest, or be common bawds, or receivers of such evil persons, or vehemently suspected of any of the premises.

36. Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.

37. Item, Whether you know any, that do use charms, sorceries, inchantments, invocations, circles, witchcrafts, soothsaying, or any like crafts or imaginations invented by the devil, and specially in the time of women's travail.

38. Item, Whether the churches, pulpits, and other necessaries appertaining to the same, be sufficiently repaired; and if they be not, in whose default the same is.

39. Item, Whether you know any, that in contempt of their own parish church do resort to any other church.

40. Item, Whether any innholders or alehouse keepers do use commonly to sell meat and drink in the time of common prayer, preaching, reading of the homilies, or scripture.

41. Item, Whether you know any to be married within the degrees prohibited by the laws of God, or that be separated or divorced without the degrees prohibited by the law of God, and whether any such have married again.

42. Item, Whether you know any to have made privy contracts of matrimony, not calling two or more witnesses thereunto, nor having thereto the consent of their parents.

43. Item, Whether they have married solemnly, the banns not first lawfully asked.

44. Item, Whether you know any executors, or administrators of dead men's goods, which do not only bestow such of the said goods, as were given and bequeathed, or appointed to be distributed among the poor people, repairing of highways, finding of poor scholars, or marrying of poor maidens, or such other like charitable deeds.

45. Item, Whether you know any, that keep in their houses any undefaced images, tables, pictures, paintings, or other monuments of feigned and false miracles, pilgrimages, idolatry, and superstition, and do adore them, and specially such, as have been set up in churches, chapels, and oratories.

46. Item, What books of holy scripture you have delivered to be burnt, or otherwise destroyed, and to whom you have delivered the same.

47. Item, What bribes the accusers, promoters, persecuters, ecclesiastical judges, and other the commissioners, appointed within the several dioceses of this realm, have received by themselves or other of those persons which were in trouble, apprehended, or imprisoned for religion.

48. Item, What goods moveable, lands, fees, offices, or promotions have been wrongfully taken away in the time of queen Mary's reign from any person, which favoured the religion now set forth.

49. Item, How many persons for religion have died by fire, famine, or otherwise, or have been imprisoned for the same.

50. Item, That you make a true presentment of the number of all the persons, which died within your parishes sithence the feast of St. John the Baptist, which was in the year of our Lord God one thousand five hundred fifty and eight, unto the same feast last past; making therein a plain distinct declaration, how many men, women, and men children the same were, and the names of the men.

51. Item, Whether you know any man in your parish secretly, or in unlawful conventicles say or hear mass, or any other service prohibited by the law.

52. Item, Whether you know any person in your parish to be a slanderer of his neighbours, or a sower of discord between party and party, man and wife, parents and their children; or that hath invented, bruited, or set forth any rumours, false and seditious tales, slanders; or makers, bringers, buyers, sellers, keepers, or conveyers of any unlawful books, which might stir and provoke sedition, or maintain superstitious service within this realm, or any aiders, counsellors, procurers, or maintainers thereunto.

53. Item, Whether the church of your parish be now vacant or no; who is the patron thereof; how long it hath been vacant; who doth receive the tithes, oblations, and other commodities, during the time of the vacation, and by what authority; and in what estate the said church is at this time, and how long the parson or vicar hath had that benefice.

54. Item, Whether any minstrels, or any other persons

do use to sing or say any songs or ditties, that be vile or unclean, and especially in derision of any godly order now set forth and established.

55. Item, Whether the litany in English, with the epistle and gospel, which was by the queen's highness's proclamation willed to be read to the people, were put in use in your churches; and if not, who were the letters thereof.

56. Item, Whether the curates and ministers do leisurely, plainly, and distinctly read the public prayers, chapters, and homilies, as they ought to do.

God save the queen.

XLV.

Papæ Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
Pauli IV. 5.	vacante.	1559.	Elizab. 1.

Commissio regia visitatoribus suis in partibus borealibus. Ex Burnet, Hist. Reform. vol. ii. Collect. of Records, p. 350.

ELIZABETHA, Dei gratia Angliæ, Franciæ, et Hiberniæ regina, fidei defensor, &c. charissimis consan-

Commissio regia] "This was the first high commission that was given out; that for the province of Canterbury was without doubt of the same nature. The prudence of reserving pensions for such priests as were turned out, was much applauded; since thereby they were kept from extreme want, which might have set them on to do mischief; and by the pension which was granted them upon their good behaviour, they were kept under some awe, which would not have been otherwise. That which was chiefly condemned in these commissions was the queen's giving the visitors authority to proceed by ecclesiastical censures, which seemed a great stretch of her supremacy: but it was thought that the queen might do that, as well as the lay-chancellors did it in the ecclesiastical courts; so that one abuse was the excuse for another. These visitors having made report to the queen of the obedience given to the laws and her injunctions, it was found that of

guineis et consiliariis nostris, Francisco comiti Salop. domino præsidenti concilii nostri in partibus borealibus, et Edwardo comiti de Darbia, ac charissimo consanguineo nostro Thomæ comiti Northumb. domino guardiano sive custodi marchiarum nostrarum de "Le East March," et "Middle March," versus Scotiam; ac perdilecto et fideli nostro Willelmo domino Evers, ac etiam dilectis et fidelibus nostris Henrico Piercy, Thomæ Gargrave, Jacobo

9400 beneficed men in England there were no more but fourteen bishops, six abbots, twelve deans, twelve archdeacons, fifteen heads of colleges, fifty prebendaries, and eighty rectors of parishes that had left their benefices upon the account of religion." Burnet, H. R. vol. ii. p. 801. (Comp. Strype, Ann. vol. i. P. i. pp. 245–247. Collier, vol. ii. p. 435.) Such is the description given by bishop Burnet. But it is evident that this commission only concerned the "visitation of the ecclesiastical state and persons," and did not extend to the reformation of all manner of heresies and offences. And so sir Edward Coke describes it in his Institutes (4 Inst. p. 326), and adds, "This first commission is said to be lost; and enrolled it is not, as it ought to have been. And it is affirmed by some that have seen it, that it passed not above twenty sheets of paper; but now the high commission contains above 300 sheets of paper. And it is likewise affirmed that never any high commission was enrolled (as they all ought to have been) until my lord chancellor Egerton's time (1596), so as no man before that time could know what their jurisdiction was." Similar also is the account given by Stowe, who represents the commission as consisting of certain members of the Queen's privy council, empowered to deprive bishops and other ecclesiastics for refusing to take the oath of supremacy. Stowe, Hist. p. 639. Comp. Stillingfleet, Works, vol. iii. p. 766.

Sandys, who was placed on this commission, gives the following account of his labours, in a letter dated April 1, 1560, and addressed to Peter Martyr, "Sub Augusti initium cum literas ad te dedissem, in partes Angliæ boreales ad abusus ecclesiæ tollendos et ritus pietati et veræ religioni consonantes eidem restituendos, tanquam inspector et visitator, ut vocant, cum principis mandato dimissus, et illic ad Novembris usque initium assidue in obeundo quod mihi creditum erat munere, non sine maximis cum corporis tum animi laboribus versatus, Londinum tandem redii." Zurich Letters, p. 42. See a similar account from Jewel of the commission sent into the western parts of England, Zur. Lett. pp. 22, 25.

Crofts, et Henrico Gates, militibus; nec non dilectis nostris Edwino Sandys, sacræ theologiæ professori, Henrico Harvy, legum doctori, Richardo Bowes, Georgio Brown, Christophoro Estcot, et Richardo Kingsmell, armigeris, salutem. Quoniam Deus populum suum Anglicanum imperio nostro subjecit, cujus regalis suscepti muneris rationem perfecte reddere non possumus, nisi veram religionem et sincerum numinis divini cultum in omnibus regni nostri partibus propagaverimus; nos igitur regalis et absolutæ potestatis nostræ nobis in hoc regno nostro commissæ respectu, quoniam utrumque regni nostri statum tam ecclesiasticum, quam laicum visitare, et certas pietatis ac virtutis regulas illis præscribere constituimus, præfatum Franciscum comitem Salop. Edwardum comitem de Darbia, Thomam comitem Northumb. Willelmum dominum Evers, Henricum Piercy, Thomam Gargrave, Jacobum Crofts, Henricum Gates, milites; Edwinum Sandys, Henricum Harvy, Georgium Brown, Christophorum Estcot, Richardum Bowes, et Richardum Kingsmell, armigeros, ad infrascriptum vice, nomine, et auctoritate nostris exequendum, vos, quatuor, tres, aut duos vestrum ad minimum deputavimus et substituimus. Ad visitandum igitur tam in capite, quam in membris ecclesias cathedrales, civitates, et diœceses Eboracen. Cestrens. Dunelmen. et Carliolen. necnon quascunque alias collegiatas, parochiales, et præbendales ecclesias, et loca alia ecclesiastica quæcunque, tam exempta, quam non exempta, in et per easdem civitates et diœceses visibiliter constitutas, clerumque et populum earundem in eisdem degentes sive residentes; deque statu ecclesiarum et locorum hujusmodi, necnon vita, moribus, et conversatione, ac etiam qualitatibus personarum in ecclesiis et locis prædictis degentium sive commorantium, modis omnibus, quibus id melius aut efficacius poteritis, inquirendum et investigandum; criminosos, ac susceptæ religioni subscribere obstinate et peremptorie recusantes, vel

quocunque alio modo delinquentes, atque culpabiles, condignis pœnis, etiam usque ad beneficiorum, dignitatum, sive officiorum suorum privationem, fructuum vel redituum, et proventionum ecclesiarum, et locorum, quibus præsunt, sequestrationem, vel quamcunque aliam congruam et competentem coercionem inclusive puniendum et corrigendum; atque ad probatiores vivendi mores modis omnibus, quibus id melius, et efficacius poteritis, reducendum; testamenta quorumcunque defunctorum infra loca prædicta decedentium probanda, approbanda, et informanda; administrationesque bonorum eorundem executoribus in eisdem testamentis nominatis committendum, administrationesque insuper, ac sequestrationes bonorum ab intestatis, sive per viam intestatorum etiam descendentes, in debita juris forma expediendum, et concedendum, ac committendum; computos quoque tam executorum, quam administratorum, et sequestratorum quorumcunque recipiendum, examinandum, admittendum, terminandum; ac insuper eosdem executores, administratores, et sequestratores omnes et singulos acquietandum, relaxandum, et finaliter dimittendum; causasque quascunque examinandum, audiendum, et finaliter terminandum; contumaces autem et rebelles, cujuscunque conditionis sive status fuerint, si quos inveneritis, tam per censuras ecclesiasticas, quam personarum apprehensionem, et incarcerationem, ac recognitionem, acceptionem, ac quæcunque alia juris regni nostri remedia compescendum; necnon injunctiones præsentibus annexas, personis in eisdem nominatis, nomine nostro, tradendum, aliasque injunctiones congruas et competentes, vice et auctoritate nostris, eis indicendum, dandum, et assignandum, pœnasque convenientes in earum violatores infligendum et irrogandum; ecclesias etiam et alia loca dimissorum vacantia, et pro vacantibus habenda fore decernendum et declarandum; pensionesque legitimas congruas et competentes cedentibus vel resignantibus hujusmodi assignandum et

limitandum; præsentatosque ad beneficia ecclesiastica quæcunque infra civitates, ecclesias, aut diœceses prædictas constituta, durante visitatione nostra hujusmodi, si habiles fuerint et idonei, ad eadem admittendum, ac de et in eisdem instituendum ac investiendum cum suis juribus et pertinentibus universis, eosque in realem, actualem, et corporalem possessionem earundem inducendum, et induci faciendum, atque mandandum; necnon clericorum et beneficiatorum quorumcunque tam pro ordinibus, quam beneficiis per eos adeptis, literas et munimenta exigendum, et recipiendum, eaque diligenter examinandum et discutiendum; et quos non sufficienter munitos in ea parte compereritis, ab officio dimittendum, et sic jure munitis declarandum et pronunciandum: Synodos quoque et capitula tam generalia, quam specialia cleri et populi hujusmodi per executionem præmissorum aut reformationem quamcunque faciendum et convocandum; procurationes quoque et synodalia ratione nostræ hujus visitationis debite petendum, exigendum, et levandum, ac etiam non solventes, aut solvere recusantes, per censuras ecclesiasticas compellendum, coercendum, et cogendum; necnon concionandi potestatem hujusmodi personis concedendum, quas ad hoc divinum munus suscipiendum aptas esse judicaveritis; incarceratos quoque et vinculis commissos ob religionis causam, antea licet condemnatos, causis incarcerationis, et condemnationis hujusmodi prius examinatis, et plenarie discussis, examinandum, discutiendum, ac in integrum, justitia id poscente, restituendum, deliberandum, et extra prisonam dimittendum; necnon causas deprivationum examinandum; ac contra statuta et ordinationes hujus regni nostri Angliæ, vel juris ecclesiastici ordinem deprivatos, restituendum; ac omnia et singula alia, quæ circa hujusmodi visitationis, seu reformationis negotia necessaria fuerint, seu quomodolibet opportuna, etiamsi verba magis specialia de se exigunt et requirunt, faciendum et expediendum; vobis, quatuor,

tribus, aut duobus vestrum, ut præfertur, de quorum eminenti doctrina, morumque et consilii gravitate, ac in rebus gerendis fide et industria plurimum confidimus, vices nostras committimus, ac plenam in dicto tenore præsentium concedimus facultatem, cum cujuslibet congruæ et legitimæ coercionis potestate. Et præterea certos viros prudentes ac pios assignandum et nominandum, per quos de statu rerum instruemini, et quorum opera præsentes utemini, in omnibus causis ad hanc visitationem nostram spectantibus, quantum vobis convenire videbitur. Iidem viri a vobis commissariis assignati, plenam potestatem habebunt, etiam post commissariorum decessum, et post finitum etiam visitationis tempus, de omnibus articulis, ordinibus, et institutis ejusdem visitationis inquirendi; et violatores eorum, cujuscunque conditionis fuerint, conveniendi et examinandi; et omnes querelas, quatenus ullum impedimentum aut offensionem nostræ visitationis continebunt, accipiendi et audiendi; et hujusmodi personas, offensiones, et querelas commissariis nostris Londini residentibus, et ad ecclesiasticarum rerum reformationem delegatis, præsentabunt et exhibebunt illis viis et modis, quibus hoc convenientissime videbunt fieri posse; mandantes omnibus et singulis majoribus, vicecomitibus justitiariis, ac quibuscunque aliis officiariis, ministris, et subditis nostris, quatenus nobis in et circa præmissorum executionem effectualiter assistant, auxilientur, et suffragentur. Ut insuper sagacitatis, diligentiæ, factorumque vestrorum omnium evidens et perpetuum specimen nobis posterisque nostris remaneat, inventaque et invenienda pro recordatorum defectu debitam reformationem, correctionemve non subterfugiant, aut a memoria prolabantur; nos suprema ac regali auctoritate nostra prædicta, dilectos et fideles subditos nostros, Thomam Piercy, et Johannem Hoges, et eorum deputatos per commissarios nostros approbandos, notarios præcipuos perantea legitime existentes, actorum, instrumentorum,

decretorum, summarum, judiciorum, censurarum, cæterorumque omnium et singulorum, quæ per vos, vestrumve aliquem in visitatione hac nostra regia peragentur, judicabuntur, decernentur, fient, ferentur, et pronunciabuntur, scribas, registrarios nostros præcipuos, et principales, conjunctim et divisim ordinamus, nominamus, et constituimus, eisque officium et officia registri scribæ nostri in præsenti cum omnibus officia prædicta tangentibus, eorumque deputatis, per commissarios nostros approbandis, conjunctim et divisim damus, deputamus, assignamus, et decernimus per præsentes. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipsa apud Westm. 24. die Junii, anno regni nostri primo.

XLV*.

Papæ Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
Pauli IV. 5.	vacante.	1559.	Elizab. 1.

The queen's warrant for the court of high commission in causes ecclesiastical. (Tanner MSS. vol. l. p. 5.)

I. ELIZABETH by the grace of God, &c. To the reverend father in God Matthew Parker, nominated bishop of Canterbury, and Edmund Grindall, nomi-

The queen's warrant] This is the first warrant issued for the establishment of a general and permanent court of high commission in causes ecclesiastical. On a comparison with other warrants issued afterwards, as new powers or a change of commissioners were wanted, (see Rymer, Fœd. vol. xvi. pp. 291. 489. Strype, Grind. App. p. 543.) it will appear that it was found necessary in after-times to give the court the express power of interrogating the accused party on oath, a power which was exercised in the first instance under the general clause of inquiring "by all ways and means they could devise," and which became at last one of the principal reasons for the total suppression of the whole jurisdiction. "Whoever will compare the powers," says Dr. Lingard, "given to this tribunal with those of the inquisition, which Philip the Second endeavoured to establish in the

nated bishop of London, and to our right trusted and right well-beloved councellors Francis Knowles our vice-chamberlain and Ambrose Cave, knights, and to our trusty and well-beloved Anthony Cook, and Thomas Smith, knights, Wm. Bill our almoner, Walter Haddon and Thomas Sackford, masters of our requests, Rowland Hill, and Wm. Chester, knights, Randol Cholmely, and John Southcote, sergeants at the law, Wm. May, doctor of law, Francis Cave, Richard Goodrick and Gilbert Gerrard, esqrs, Robert Weston and . . . . Huck, doctors of law, greeting.

II. Where at our parliament holden at Westminster the 25th day of January and there continued, and kept until the ... of May then next following (amongst other things) there was two acts and statutes made and established, the one entitled, "An act for the uniformity of common prayer, and service in the church and administration of the sacraments," and the other entitled, "An act restoring to the crown the ancient jurisdiction of the state ecclesiastical and spiritual, and abolishing all foreign power repugnant to the same, as by the same several acts more at large doth appear:" and whereas diverse seditious and slanderous persons do not cease

Low Countries, will find that the chief difference between the two courts consisted in their names." Hist. of Engl. vol. v. p. 316. But Dr. Lingard ought to have added, that though such commissions were not unknown in the time of Edward VI. the person who first brought into England the model attempted in the Low Countries was queen Mary, as may be seen from her general commission dated Feb. 8, 1556, (Burnet, H. R. vol. ii. P. ii. p. 435,) and her special commission dated Feb. 16, 1556, (Wilkins, Concil. vol. iv. p. 140,) from which the warrant of queen Elizabeth is in great measure copied; and that the same system was continued in the reign of Elizabeth, not because it was congenial with the spirit of protestantism, but because the temper of the times had been trained and hardened in the school of popery. Comp. Neal, Purit. vol. i. p. 89. Burnet, H. R. vol. ii. p. 772. Collier, vol. ii. p. 420.

daily to invent and set forth false rumours, tales, and seditious slanders, not only against us and the said good laws and statutes, but also have set forth diverse seditious books within this our realm of England, meaning thereby to move and procure strife, division, and dissention, amongst our loving and obedient subjects, much to the disquieting of us and our people.

III. Wherefore we, earnestly minding to have the same acts beforementioned to be duly put in execution, and such persons as shall hereafter offend in any thing contrary to the tenor and effect of the said several statutes, to be condignly punished; and having especial trust and confidence in your wisdoms and discretions, have authorized, assigned, and appointed you to be our commissioners, and by these presents do give our full power and authority to you, or six of you, whereof you the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick and Gilbert Gerrard, to be one, from time to time hereafter, during our pleasure, to inquire as well by the oaths of twelve good and lawful men, as also by witnesses and other ways and means ye can devise, for all offences, misdoers and misdemeanours, done and committed, and hereafter to be committed or done contrary to the tenour of the said several acts and statutes, and either of them; and also of all and singular heretical opinions, seditious books, contempts, conspiracies, false rumours, tales, seditious misbehaviours, slanderous words, or shewings, published, invented or set forth by any person or persons, against us, or contrary, or against any the laws or statutes of this our realm, or against the quiet government and rule of our people and subjects, in any county, city, borough, or other place or places, within this our realm of England, and of all and every the coadjutors, counsellors, comforters, procurers and abettors of every such offender.

IV. And further, we do give power and authority to you, or six of you, whereof the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick, or Gilbert Gerrard, to be one, from time to time hereafter, during our pleasure, as well to hear and determine all the premises, as also to inquire, hear, and determine all and singular enormities, disturbances and misbehaviour, done and committed, or hereafter to be done and committed, in any church or chapel, or against any divine service, or the minister or ministers of the same, contrary to the law and statutes of this realm: and also to inquire of, search out, and to order, correct and reform all such persons, as hereafter shall or will obstinately absent themselves from church, and such divine service, as by the laws and statutes of this realm is appointed to be had and used.

V. And also we do give and grant full power and authority unto you, and six of you, whereof you the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick, or Gilbert Gerrard to be one, from time to time, and at all times during our pleasure, to visit, reform, redress, order, correct and amend, in all places within this our realm of England, all such errors, heresies, crimes, abuses, offences, contempts and enormities, spiritual and ecclesiastical wheresoever, which by any spiritual or ecclesiastical power, authority, or jurisdiction, can or may lawfully be reformed, ordered, redressed, corrected, restrained, or amended, to the pleasure of Almighty God, the increase of virtue, and the conservation of the peace and unity of this our realm, and according to the authority and power limited, given and appointed by any laws or statutes of this realm.

VI. And also, that you, and six of you, whereof the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick, or

Gilbert Gerrard to be one, shall likewise have full power and authority, from time to time to inquire and search out .... men quarrellers, vagrant, and suspect persons within our city of London, and ten miles compass about the same city, and of all assaults and affrays done and committed within the same city and compass aforesaid.

VII. And also we give full power and authority unto you, and six of you, as before, summarily to hear and finally to determine, according to your discretions, and by the laws of this realm, all causes and complaints of all them, which in respect of religion, or for lawful matrimony contracted and allowed by the same, were injuriously deprived, defrauded, or spoiled of their lands, goods, possessions, rights, dignities, livings, offices, spiritual or temporal; and them so deprived, as before, to restore into their said livings, and to put them in possession, amoving the usurpers in convenient speed, as it shall seem to your discretions good, by your letters missive, or otherwise; all frustratory appellations clearly rejected.

VIII. And further, we do give unto you, and six of you, whereof you the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick, or Gilbert Gerrard to be one, by virtue hereof full power and authority, not only to hear and determine the same and all other offences, and matters beforementioned and rehearsed, but also all other notorious, and manifest advoutries, fornications, and ecclesiastical crimes and offences, within this our realm, according to your wisdoms, consciences, and discretions; willing and commanding you, or six of you, whereof you the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick, or Gilbert Gerrard to be one, from time to time, hereafter to use, and devise all such politic ways and

means for the trial and searching out of all the premises, as by you or six of you, as aforesaid, shall be thought most expedient and necessary.

IX. And upon due proof had, and the offence, or offences before specified, or any of them, sufficiently proved against any person or persons, as by you or six of you, by confession of the party, or by lawful witnesses, or by any due mean, before you or six of you, whereof the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick, or Gilbert Gerrard, to be one, that then you, or six of you, as aforesaid, shall have full power and authority to award such punishment to every offender by fine, imprisonment, or otherwise, by all or any of the ways aforesaid, and to take such order for the redress of the same, as to your wisdoms and discretions, or six of you, whereof the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick, or Gilbert Gerrard to be one, to call before you, or six of you, as aforesaid, from time to time, all and every offender or offenders, and such as by you, or six of you, as aforesaid, shall seem to be suspect persons in any of the premises; and also all such witnesses, as you, or six of you, as aforesaid, shall think to be called before you, or six of you, as aforesaid; and them and every of them to examine upon their corporal oath, for the better trial and opening of the premises, or any part thereof.

X. And if you, or six of you, as aforesaid, shall find any person or persons, obstinate or disobedient, either in their appearance before you, or six of you, as aforesaid, at your calling and commandment, or else not accomplishing, or not obeying your order, decrees, and commandments in any thing touching the premises, or any part thereof; that then you, or six of you, as aforesaid, shall have full power and authority to commit the same per-

son or persons so offending to ward; there to remain until he or they shall be by you, or six of you, as aforesaid, enlarged and delivered.

XI. And further we do give unto you, and six of you, whereof the said Mathew Parker, Edmund Grindall, Thomas Smith, Walter Haddon, Thomas Sackford, Richard Goodrick, or Gilbert Gerrard, to be one, full power and authority by these presents, to take and receive by your discretions of every offender or suspect person, to be convented or brought before you, a recognizance, or recognizances, obligation or obligations to our use, in such sum or sums of money, as to you, or six of you, as aforesaid, shall seem convenient, as well for their personal appearance before you, or six of you, as aforesaid, as also for the performance and accomplishment of your orders and decrees, in case you, or six of you, as aforesaid, shall see it so convenient.

XII. And further, our will and pleasure is, that you shall appoint our trusty and well-beloved John Skinner to be your register of all your acts, decrees and proceedings, by virtue of this commission, and in his default, one other sufficient person, and that you, or six of you, as aforesaid, shall give such allowance to the said register for his pains, and his clerks, to be levied of the fines and other profits, that shall rise by force of this commission and your doings in the premises, as to your discretions shall be thought meet.

XIII. And further, our will and pleasure is, that you, or six of you, as aforesaid, shall name and appoint one other sufficient person to gather up and receive all such sums of money as shall be assessed and taxed by you, or six of you, as aforesaid, for any fine or fines, upon any person or persons, for their offences: and that you, or six of you, as aforesaid, by bill or bills signed with your hands, shall and may assign, and appoint as well to the

said person for his pains in recovering the said sums, as also to your messengers and attendants upon you for their travail, pains, and charges to be sustained for, or about the premises, or any part thereof, such sums of money for their rewards, as by you, or six of you, as aforesaid, shall be thought expedient: willing and commanding you, or six of you, as aforesaid, after the time of this our commission expired, to certify into our court of exchequer as well the name of the said receiver, as also a note of such fines as shall be set or taxed before you; to the intent, that upon the determination of account of the said receiver, we be answered of that, that to us shall justly appertain: willing and commanding also our auditors and other officers, upon the sight of the said bills, signed with the hand of you, or six of you, as aforesaid, to make unto the said receiver due allowances according to the said bills upon his accounts.

XIV. Wherefore we will and command you our commissioners, with diligence to execute the premises with effect; any of our laws, statutes, proclamations, or other grants, privileges, or ordinances, which be, or may seem to be, contrary to the premises notwithstanding.

XV. And more we will and command all and singular justices of the peace, mayors, sheriffs, bailiffs, constables, and other our officers, ministers, and faithful subjects, to be aiding, helping, and assisting, and at your commandment in the due execution hereof, as they tender our pleasure, and answer to the contrary at their utmost perils.

XVI. And we will and grant, that this our letters patents shall be a sufficient warrant and discharge for you, and every of you against us, our heirs, and successors, and all and every other person or persons, whatsoever they be, of and for, or concerning the premises, or any parcel thereof, or for the execution of this our commission,

or any part thereof. Witness the queen at Westminster, the 19th day of July, in the first year of her reign over England; &c.

Per ipsam Reginam.

XLVI.

Papæ Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
PAULI IV. 5.	vacante.	1559.	ELIZAB. 1.

A declaration of certain principal articles of religion set out by the order of both archbishops metropolitans, and the rest of the bishops for the uniformity of doctrine, to be taught and holden of all parsons, vicars and curates, as well in testification of their common consent in the said doctrine to the stopping of the mouths of them, that go about to slander the ministers of the church for diversity of judgment, as necessary for the instruction of their people; to be read by the said parsons, vicars, and curates at their possession-taking, or first entry into their cures, and also after that, yearly at two several times, that is to say, the Sunday next following Easter day, and St. Michael the archangel, or on some other Sunday within one month after those feasts, immediately after the gospel.

FORASMUCH as it appertaineth to all Christian men, but especially to the ministers, and the pas-

A declaration] Put forth by archbishop Parker after his election, with the concurrence of other bishops, and intended to be used, until articles of faith could be drawn up and enjoined by convocation. Strype, Ann. vol. i. P. i. pp. 325—329. Burnet, H. R. vol. ii. p. 810. It appears however that this Declaration continued to be used as authoritative after the year 1564 (when the Advertisements were issued), although the convocation had published its thirty-nine articles of religion two years previously; for bp. Cox (of Ely) in some articles printed by R. Jugge, but without date (Bodl. 4to. I. 2. Th. Seld.), required the churchwardens in his diocese to provide copies of "other bookes requisite, as Injunction, the Declaration and Advertisements."

tors of the church, being teachers and instructors of others, to be ready to give a reason of their faith, when they shall be thereunto required; I, for my part, now appointed your parson, vicar, or curate, having before my eyes the fear of God, and the testimony of my conscience, do acknowledge for myself, and require you to assent to the same;

First, That there is but one living and true God, of infinite power, wisdom, and goodness, the Maker and Preserver of all things; and that in unity of this Godhead there be three Persons, of one substance, of equal power and eternity, the Father, the Son, and the Holy Ghost.

II. I believe also, whatsoever is contained in the holy canonical scriptures, in the which scriptures are contained all things necessary to salvation, by the which also all errors and heresies may sufficiently be reproved and convicted, and all doctrine and articles necessary to salvation established. I do also most firmly believe and confess all the articles contained in the three Creeds, the Nicene Creed, Athanasius' Creed, and our common Creed called the Apostles' Creed; for these do briefly contain the principal articles of our faith, which are at large set forth in the holy scriptures.

III. I do acknowledge also that church to be the spouse of Christ, wherein the word of God is truly taught, the sacraments orderly ministered according to Christ's institution, and the authority of the keys duly used; and that every such particular church hath authority to institute, to change, clean to put away ceremonies, and other ecclesiastical rites, as they be superfluous, or be abused, and to constitute other making more to seemliness, to order, or edification.

IV. Moreover I confess, that it is not lawful for any man to take upon him any office or ministry, either ecclesiastical or secular, but such only as are lawfully

thereunto called by their high authorities, according to the ordinances of this realm.

V. Furthermore I do acknowledge the queen's majesty's prerogative and superiority of government of all estates, and in all causes, as well ecclesiastical as temporal, within this realm, and other her dominions and countries, to be agreeable to God's word, and of right to appertain to her highness, in such sort, as is in the late act of parliament expressed, and sithence by her majesty's injunctions declared and expounded.

VI. Moreover, touching the bishop of Rome, I do acknowledge and confess, that by the scriptures and word of God he hath no more authority than other bishops have in their provinces and dioceses; and therefore the power, which he now challengeth, that is, to be the supreme head of the universal church of Christ, and to be above all emperors, kings, and princes, is an usurped power, contrary to the scriptures and word of God, and contrary to the example of the primitive church, and therefore is for most just causes taken away and abolished in this realm.

VII. Furthermore I do grant and confess, that the book of common prayer and administration of the holy sacraments, set forth by the authority of parliament, is agreeable to the scriptures, and that it is catholic, apostolic, and most for the advancing of God's glory, and the edifying of God's people, both for that it is in a tongue, that may be understood of the people, and also for the doctrine and form of ministration contained in the same.

VIII. And although in the administration of baptism there is neither exorcism, oil, salt, spittle, or hallowing of the water now used, and for that they were of late years abused and esteemed necessary, where they pertain not to the substance and necessity of the sacrament, that they be reasonably abolished, and yet the sacrament full

and perfectly ministered to all intents and purposes, agreeable to the institution of our Saviour Christ.

IX. Moreover, I do not only acknowledge, that private masses were never used amongst the fathers of the primitive church, I mean, public ministration and receiving of the sacrament by the priest alone, without a just number of communicants, according to Christ's saying, "Take ye and eat ye," etc. but also, that the doctrine, that maintaineth the mass to be a propitiatory sacrifice for the quick and dead, and a mean to deliver souls out of purgatory, is neither agreeable to Christ's ordinance, nor grounded upon doctrine apostolic, but contrarywise most ungodly and most injurious to the precious redemption of our Saviour Christ, and his only sufficient sacrifice offered once for ever upon the altar of the cross.

X. I am of that mind also, that the holy communion or sacrament of the body and blood of Christ, for the due obedience to Christ's institution, and to express the virtue of the same, ought to be ministered unto the people under both kinds; and that it is avouched by certain fathers of the church to be a plain sacrilege, to rob them of the mystical cup, for whom Christ hath shed his most precious blood, seeing he himself hath said, "Drink ye all of this:" considering also, that in the time of the ancient doctors of the church, as Cyprian, Hierom, Augustine, Gelasius, and others six hundred years after Christ and more, both the parts of the sacrament were ministered to the people.

Last of all, as I do utterly disallow the extolling of images, relics, and feigned miracles, and also all kind of expressing God invisible in the form of an old man, or the Holy Ghost in the form of a dove, and all other vain worshipping of God, devised by man's fantasies, besides or contrary to the scriptures, as wandering on pilgrimages, setting up of candles, praying upon beads, and such like

superstition; which kind of works have no promise of reward in scripture, but contrarywise threatenings and maledictions; so I do exhort all men to the obedience of God's law, and to the works of faith, as charity, mercy, pity, alms, devout and frequent prayer with the affection of the heart, and not with the mouth only, godly abstinence and fasting, charity, obedience to the rulers, and superior powers, with such like works and godliness of life commanded by God in his word, which, as St. Paul saith, "Hath promises both of this life and of the life to come," and are works only acceptable in God's sight.

These things above rehearsed, though they be appointed by common order, yet I do without all compulsion, with freedom of mind, and conscience, from the bottom of my heart, and upon most sure persuasion, acknowledge to be true and agreeable to God's word; and therefore I exhort you all, of whom I have cure, heartily and obediently to embrace and receive the same, that we all joining together in unity of spirit, faith and charity, may also at length be joined together in the kingdom of God, and that through the merits and death of our Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, be all glory and empire now and for ever. Amen.

XLVII.

Papæ Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
Pauli IV.	vacante	1559.	Elizab. 1.

An address made by some bishops and divines to queen Elizabeth against the use of images. Strype's Ann. Ref. vol. i. fol. 221, 222.

To the queen's most excellent majesty.

WE knowing your gracious clemency, and considering the necessity of the matter, that we have to move,

An address made] This address is supposed by bishop Burnet to have been presented to the queen before she issued her injunctions, and to have contributed to the right sentiments expressed in them respecting images. Strype, however, and others consider it to be of later date. (Parker, vol. i. p. 193. Collier, vol. ii. p. 465.) But she was known still to be favourable to the use of crosses and crucifixes, and they continued to be exhibited not merely in her own chapel, but also in many of the churches. Bishop Cox, in writing to P. Martyr in August 1559, says, "crucis crucifixique imaginem in templis tolerare cogimur, cum magno animorum nostrorum cruciatu." (Hess, Cat. vol. ii. p. 122. Zurich Letters, p. 38.) Sampson to the same in the following January, asks, "si princeps ita injungat omnibus episcopis et pastoribus ut vel admittant in suas ecclesias imaginem cum candelis, vel ministerio verbi cedant, quid hic faciendum sit?" (Hess, Cat. vol. ii. p. 131. Zur. Lett. p. 36. Burnet, H. R. vol. iii. P. ii. p. 397.) And bishop Jewel in February 1560, says to the same, "Nunc ardet lis illa crucularia....Eo enim jam res pervenit ut aut cruces argenteæ et stanneæ, quas nos ubique confregimus, restituendæ sint, aut episcopatus relinquendi." (Hess, Cat. vol. ii. p. 133. Zur. Lett. p. 39. Burnet, H. R. vol. iii. P. iii. p. 390.) It appears from the same letter that a disputation was to be held on the subject, and that Parker and Cox had undertaken to defend the use of crosses against Grindal and Jewel, who were most earnest in opposing them. That Cox's sentiments had so far undergone a change, is evident from the letter written by him in the month of March to Cassander, and from the answer that Cassander gave, clearly signifying his approbation of the practice. (Hess, Cat. vol. ii. p. 135. Cassandri

the one doth encourage us, the other compel us (as before) to make our humble petition unto your highness, and to renew our former suit, not in any respect of self-will, stoutness, or striving against your majesty, (God we take to witness,) for with David we confess, that we are but as "canes mortui aut pulices" in comparison, but we do it only for that fear and reverence, which we bear to the majesty of Almighty God, in whose hands to fall it is terrible; for it lieth in his power to destroy for ever, and to cast both body and soul into hell fire; and lest in giving such offence to the little ones, in setting a trap of errors for the ignorant, and digging a pit for the blind to fall into, we should not only be guilty of the blood of our brethren, and deserve the wrathful "Væ" and vengeance of God, but also procure to our reclaiming consciences the biting worm that never dieth for our endless confusion. For in what thing soever we may serve your excellent majesty, not offending the divine majesty of God, we shall with all humble obedience be most ready thereunto, if it be even to the loss of our life, for so God commandeth of us, duly requireth of us, and we with all conformity have put in proof; and as God through your gracious government hath delivered unto us innumerable

Opera, p. 1110.) The question however was soon afterwards set at rest by the complete removal of crosses: as appears from a letter written by bishop Sandys to P. Martyr on the first of April 1560. The only popish practice which the bishop had then to complain of, was the use of the cope; but it appears that the queen was still prepossessed in favour of the ancient ornaments; for in April 1563 bishop Parkhurst writes to Bullinger in the following manner: "Scripsi ad te crucem cereos candelabra e reginæ capella abducta: sed paullo post sunt reducta magno piorum mærore. Cerei antea quotidie incendebantur, nunc minime." Zurich Letters, p. 77. Hess, Cat. vol. ii. p. 137. Burnet, H. R. vol. iii. P. ii. p. 393. Comp. another letter from Cox to the queen in Strype, Ann. vol. i. P. ii. p. 500. Ann. vol. i. P. i. p. 260. Parker, vol. i. p. 92. Burnet, H. R. vol. ii. p. 794. Hallam, Const. Hist. vol. i. p. 186.

benefits, (which we most humbly acknowledge, and with due reverence daily give him thanks,) so we do not doubt but that of his mercy he will happily finish in your majesty that good work, which of his free favour he hath most graciously begun; that following the examples of the godly princes, which have gone before, you may clearly purge the polluted church, and remove all occasions of evil. And forsomuch as we have heretofore at sundry times made petition to your majesty, concerning the matter of images, but at no time exhibited any reasons for the removing of the same; now lest we should seem to say much and prove little, to allege consciences without the warrant of God, and unreasonably require that, for the which we can give no reason, we have at this time put in writing, and do most humbly exhibit to your gracious consideration those authorities of the scriptures, reasons, and pithy persuasions, which as they have moved all such our brethren, as now bear the office of bishops, to think and affirm images not expedient for the church of Christ, so will they not suffer us, without the great offending of God, and grievous wounding of our own consciences (which God deliver us from) to consent to the erecting or retaining of the same in the place of worshipping; and we trust and most earnestly ask it of God, that they may also persuade your majesty, by your regal authority, and in the zeal of God, utterly to remove this offensive evil out of the church of England, to God's great glory, and our great comfort.

The substance of their reasons is; that the second commandment forbids the making of any images, as a resemblance of God. And Deut. xxvii. there was a curse pronounced on those, "who made an image, an abomination to the Lord, and put it in a secret place:" which they expounded of some sacraria, in private houses. And Deut. iv. among the cautions Moses gives to the people of Israel to beware of idolatry, this is one: "That

they do not make an image:" for the use of these do naturally degenerate into idolatry. The Jews were so sensible of this after the captivity, that they would die rather than suffer an image to be put in their temple. The book of Wisdom calls an image, "A snare for the feet of the ignorant." St. John charged those he writ to, "To beware of idols:" so Tertullian said: "It was not enough to beware of idolatry towards them, but of the very images themselves." And as Moses had charged the people not to lay a stumblingblock in the way of the blind, so it was a much greater sin to leave such a trap for the weak multitude. This was not for edification; since it fed the superstition of the weak and ignorant, who would continue in their former dotage upon them, and would alienate others from the public worship; so that between those, that would separate from them, if they were continued, and the multitude, that would abuse them, the number of those that would use them aright would be very inconsiderable. The outward splendour of them would be apt to draw the minds of the worshippers, if not to direct idolatry, yet to staring, and distraction of thoughts. Both Origen and Arnobius tell us, that the primitive Christians had no images at all. Irenæus accused the Gnostics for carrying about the image of Christ. St. Austin commends Varro for saying, that the old Romans worshipped God more chastely, without the use of any images. Epiphanius tore a veil with an image on it, and Serenus broke images in Gregory the Great's time. Valens and Theodosius made a law against the painting or graving of the image of Christ: and the use of images in the Eastern churches brought those distractions on that empire, that laid it open to the invasions of the Mahometans.

Having thus declared to your highness a few causes of many, which do move our consciences in this matter, we beseech your highness most humbly, not to strain us any

further; but to consider, that God's word doth threaten a terrible judgment unto us, if we, being pastors, and ministers in his church, should assent unto the thing, which in our learning and conscience we are persuaded doth tend to the confirmation of errors, superstition, and idolatry, and finally, to the ruins of the souls committed to our charge, for the which we must give an account to the prince of pastors at the last day. We pray your majesty also not to be offended with this our plainness, and liberty, which all good and Christian princes have ever taken in good part at the hands of godly bishops.

St. Ambrose, writing to Theodosius the emperor, useth these words: "Sed neque imperiale est libertatem dicendi negare, neque sacerdotale, quod sentiant, non dicere."

And again: "In causa vero Dei, quem audies, si sacerdotem non audies, cujus majori peccatur periculo, quis tibi verum audebit dicere, si sacerdos non audeat?"

These, and such like speeches of St. Ambrose, Theodosius and Valentinianus the emperors did take in good part; and we doubt not, but your grace will do the like, of whose not only clemency, but also beneficence we have largely tasted.

We beseech your majesty also in these, and such like controversies of religion, to refer the discussment, and deciding of them to a synod of the bishops, and other godly learned men, according to the example of Constantinus Magnus, and other Christian emperors; that the reasons of both parties being examined by them, the judgment may be given uprightly in all doubtful matters.

And to return to this present matter, we most humbly beseech your majesty to consider, that besides weighty causes in policy, which we leave to the wisdom of the honourable councillors, the establishing of images by your authority, shall not only utterly discredit our ministries, as

builders of the thing, which we have destroyed; but also blemish the fame of your most godly brother, and such notable fathers, as have given their lives for the testimony of God's truth, who by public law removed all images.

The almighty and everlasting God plentifully endue your majesty with his Spirit, and heavenly wisdom, and long preserve your most gracious reign, and prosperous government over us, to the advancement of his glory, to the overthrow of superstition, and to the benefit and comfort of all your highness's loving subjects. Amen.

XLVIII.

Sede Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
vacante.	vacante.	1559.	Elizab. 1.

A commission from the queen to my lord treasurer, sir Richard Sackvile, sir Walter Mildmay, and Mr. Kelleway, September **13**, *concerning the exchange of impropriate tithes for bishops' lands.*

RIGHT trusty and right well beloved cousin, and trusty and well beloved, we greet you well. And

A commission] "The queen now (chiefly to gratify some of her courtiers) made exchanges with her bishops, by the authority of a late act of parliament; taking to herself their ancient good manors and lordships, and making over to them in exchange tithes and impropriations. A matter those first bishops took very heavily; and scrupled very much whether they could or should comply in a thing so much to the injury of the revenue of their respective sees, which must suffer considerably by these exchanges; and whereby all hope should be cut off of restoring the tithes, so long unjustly detained from the respective churches, for the maintenance of the incumbents." Strype, Grindal, p. 42, where is also an account of the correspondence between Grindal and P. Martyr on the subject. Comp. Parker, vol. i. p. 88. Collier, vol. ii. p. 437.

whereas by one act passed in our late parliament, it was, among other things, granted unto us, that upon the vacation of every archbishopric or bishopric within this our realm of England, it should be lawful for us to take into our hands and possessions as much and so many of any the honours, castles, manors, lands, and tenements, and other hereditaments, being parcel of the possessions of any such archbishopric or bishopric, so being void, as the clear yearly value of all our parsonages impropriate, and yearly tenths within every such archbishopric or bishopric should yearly amount unto: and for the trial of the very value of such honours, castles, manors, lands, tenements, and hereditaments, it should be lawful for us to appoint commissioners to survey the same from time to time; and thereupon to certify the very clear yearly value thereof, over all charges, into our court of exchequer, by such time as shall be to the said commissioners appointed, with such further matter, as in the said act thereof made, more fully is contained: forasmuch as we have sithence, according to the said act, addressed forth sundry our commissions for the survey of the lands, tenements, and other hereditaments of certain archbishoprics and bishoprics presently vacant, the certificates of which commissions be in part already returned unto our said court of exchequer, and the rest looked for daily; we let you wete, that for the proceeding to the end in the said matters, according to the meaning of the said act, knowing your approved wisdoms, diligences, and dexterities in such causes, we have, and by these presents do authorize you four, three, or two of you, to consider diligently as well the certificates of such lands of archbishoprics or bishoprics, as be already returned, as also such other certificates of the like lands, as shall hereafter be returned, and certified unto our said court of exchequer; and further likewise to consider, what parcels of the said lands, tenements, and hereditaments

shall be meetest for us to take into our hands and possession, and what impropriations or yearly tenths we shall, in recompense of the said lands, depart withal again, with such further matter in and about the premises, as your wisdoms shall think meet for our knowledge; willing and requiring you, after the deliberation and advised consideration of the premises, to certify unto us your opinion in writing, what you think most meet for us to do in the cases aforesaid, to the intent we may resolve our determinate pleasure, touching the same, as shall be then thought good by us. And hereof fail you not, as we specially trust you: and these our letters shall be your sufficient warrant, and discharge in this behalf. Yeven, etc.

XLIX.

Sede Rom.	Sede Cant.	Anno Christi	Reg. Angliæ
vacante.	vacante.	1559.	Elizab. 2.

Breve regium pro consecratione archiepiscopi Parker. Ex Registr. Parker. tom i. fol. 3. Vid. Mason of Consecration, etc. f. 126.

ELIZABETHA, Dei gratia, etc. reverendis in Christo patribus Anthonio, Landaven. episcopo, Will. Barlow, quondam Bath. et Well. episcopo, nunc Cicestrensi electo, Johanni Scory, quondam Cicestrensi episcopo,

Breve regium] This is the second of the two warrants issued in this matter, and the one which was actually employed for the consecration of archbishop Parker. "The first took not place, whatever the reason was: whether it were that some of the bishops (named therein), being papists, refused to act in this business; or because of the omission of a clause, viz. 'vos aut ad minus quatuor vestrum,' as it ran in the queen's second letters patent, which were executed and bore date at Westminister, the 6th day of December." Strype, Parker, vol. i. p. 107. The former warrant bore date at Redgrave, the 9th of September. Comp. Ann. vol. i. P. i. p. 231. Burnet, H. R. vol. ii. p. 805. Archbishop Bramhal, Works, p. 988; and Browne on The Ordination, &c.

nunc electo Hereford. Miloni Coverdalio, quondam Exoniensi episcopo, Johanni suffraganeo Bedford, Johanni suffraganeo Thetford, Johanni Bale, Ossorensi episcopo.

Quatenus vos, aut ad minus quatuor vestrum eundem Matthæum Parkerum in archiepiscopum, et pastorem ecclesiæ cathedralis, et metropoliticæ Christi Cant. prædictæ, sicut præfertur, electum, electionemque prædictam confirmare, et eundem magistrum Matthæum Parkerum in archiepiscopum, et pastorem ecclesiæ prædictæ consecrare, cæteraque omnia et singula peragere, quæ vestro in hac parte incumbunt pastorali officio, juxta formam statutorum in ea parte editorum et provisorum, velitis cum effectu, etc. Dat. sexto Decembris, anno secundo Elizabethæ.

Rituum et ceremoniarum ordo in consecratione reverendissimi domini Matthæi Parker, archiepiscopi Cant. in capella infra manerium suum de Lambhith, die dominico, viz. decimo sexto mensis Decembris, anno Domini MDLIX.

PRINCIPIO sacellum tapetibus ad orientem adornabatur; solum vero panno rubro insternebatur; mensa quoque sacris peragendis necessaria, tapeto pulvinarique ornata, ad orientem sita erat.

Quatuor præterea cathedræ quatuor episcopis, quibus munus consecrandi archiepiscopi delegabatur, ad austrum orientalis sacelli partis erant positæ; scamnum præterea tapeto pulvinaribusque instratum, cui episcopi genibus flexis inniterentur, ante cathedras ponebatur.

Pari quoque modo cathedra, scamnumque tapeto pulvinarique ornatum, archiepiscopo ad borealem orientalis ejusdem sacelli partis plagam posita erant.

Hiis rebus ita ordine suo instructis, mane circiter quintam, aut sextam, per occidentalem portam ingreditur sacellum archiepiscopus toga talari coccinea, caputioque

indutus, quatuor præcedentibus funalibus, et quatuor comitatus episcopis, qui ejus consecrationi inservirent; videlicet, Willielmo Barlow, olim Bathon. et Wellen. episcopo, nunc vero ad Cicestrensem episcopatum electo, Johanne Scory, olim Cicestrensi episcopo, et nunc ad Herefordensem vocato, Milone Coverdale, olim Exon. episcopo, et Johanne Hodgskinne, Bedfordiæ suffraganeo. Qui omnes postquam sedes sibi paratas ordine singuli suo occupassent, preces continuo matutinæ per Andream Pierson, archiepiscopi capellanum, clara voce recitabantur. Quibus peractis, Johannes Scory, de quo supra diximus, suggestum conscendit, atque inde assumpto sibi in thema: "Seniores ergo, qui in vobis sunt, obsecro, consenior," etc. non ineleganter concionabatur.

Finita concione, egrediuntur simul archiepiscopus, reliquique quatuor episcopi sacellum, se ad sacram communionem paraturi, neque mora confestim per borealem portam in vestiarium, ad hunc modum vestiti, redeunt. Archiepiscopus nimirum linteo superpellicio (quod vocant) induebatur; Cicestrens. electus capa serica ad sacra peragenda paratus utebatur: cui ministrabant, operamque suam præbebant, duo archiepiscopi capellani; videlicet, Nicolaus Bullingham, Lincoln. archidiaconus, et Edmundus Geste, Cantuariensis quoque archidiaconus, capis sericis similiter vestiti. Hereford. electus, et Bedfordiæ suffrag. linteis superpelliceis induebantur. Milo vero Coverdallus non nisi toga lanea talari utebatur. Atque hunc in modum vestiti, et instructi, ad communionem celebrandam perrexerunt; archiepiscopo genibus flexis ad infimum sacelli gradum sedente.

Finito tandem evangelio, Hereforden. electus, Bedfordiæ suffraganeus, et Milo Coverdale (de quibus supra) archiepiscopum coram Cicestrensi electo apud mensam in cathedra sedenti, his verbis adduxerunt: "Reverende in Deo pater, hunc virum pium pariter atque doctum tibi offerimus, atque præsentamus, ut archiepiscopus conse-

cretur." Postquam hæc dixissent, proferebatur illico reginæ diploma, sive mandatum pro consecratione archiepiscopi. Quo per reverendum Thomam Yale, legum doctorem, perlecto, sacramentum de regio primatu, sive suprema ejus auctoritate tuenda, juxta statuta primo anno regni serenissimæ reginæ nostræ Elizabethæ promulgata, ab eodem archiepiscopo exigebatur; quod cum ille solenniter, tactis corporaliter sacris evangeliis, conceptis verbis præstitisset, Cicestren. electus quædam præfatus, atque populum ad orationem hortatus, ad letanias decantandas, choro respondente, se accinxit. Quibus finitis, post quæstiones aliquot archiepiscopo per Cicestren. electum propositas, et post orationes et suffragia quædam juxta formam libri auctoritate parliamenti editi, apud Deum habita, Cicestrensis, Herefordensis, suffraganeus Bedfordiensis, et Milo Coverdallus manibus archiepiscopo impositis: "Accipe, inquiunt, Spiritum Sanctum, et gratiam Dei, quæ jam per impositionem manuum in te est, excitare memento: non enim timoris, sed virtutis, dilectionis, et sobrietatis spiritum dedit nobis Deus." His ita dictis, Biblia sacra illi in manibus tradiderunt, hujusmodi apud eum verba habentes: "In legendo, hortando, et docendo, vide diligens sis, atque ea meditare assidue, quæ in hisce libris scripta sunt. Noli in his segnis esse, quo incrementum inde proveniens omnibus innotescat, et palam fiat. Cura, quæ ad te et ad docendi munus spectant diligenter. Hoc enim modo non teipsum solum, sed et reliquos auditores tuos per Jesum Christum Dominum nostrum salvabis" Postquam hæc dixissent, ad reliqua communionis solennia pergit Cicestren. nullum archiepiscopo tradens pastorale baculum; cum quo communicabant una archiepiscopus, et illi episcopi supra nominati, cum aliis etiam nonnullis.

Finitis tandem peractisque sacris, egreditur per borealem orientalis sacelli partis portam archiepiscopus, quatuor illis comitatus episcopis, qui eum consecraverant, et

confestim eisdem ipsis stipatus episcopis, per eandem revertitur portam, albo episcopali superpelliceo, chimeraque (ut vocant) ex nigro serico indutus, circa collum vero collare quoddam ex preciosis pellibus sabellinis (vulgo "Sables" vocant) consutum gestabat. Pari quoque modo Cicestrensis, et Herefordensis suis episcopalibus amictibus, superpelliceo sc. et chimera, uterque induebatur; D. Coverdallus vero, et Bedfordiæ suffraganeus, togis solummodo talaribus utebantur. Pergens deinde occidentalem partem versus archiepiscopus, Thomæ Doyle, œconomo, Johanni Baker, thesaurario, et Johanni Marche, computo rotulario, singulis singulos albos dedit baculos, hoc scilicet modo eos muneribus, et officiis suis ornans. His itaque hunc ad modum ordine suo, ut jam antedictum est, peractis, per occidentalem portam sacellum egreditur archiepiscopus, generosioribus quibuscunque sanguine ex ejus familia eum præcedentibus, reliquis vero eum a tergo sequentibus.

Acta gestaque hæc erant omnia in præsentia reverendorum episcoporum Edmundi Grindall, London. episcopi electi, Richardi Cokes, Eliensis electi, Edwini Sandes, Wigorniensis electi, Anthonii Husse, armigeri principalis, et primarii registrarii dicti archiepiscopi, Thomæ Argall armigeri, registrarii curiæ prærogativæ Cant. Thomæ Willet, et Johannis Incent, notariorum publicorum, et aliorum quoque nonnullorum.

Concordat cum originali in biblioth. collegii Corp. Christi apud Cantab. ita testor Matth. Whinn, notarius publicus, et acad. Cantab. registrarius principalis, Jan. 8. MDCLXXIV.

L.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker i.	1560.	Elizab. 2.

Literæ patentes reginæ de forma precum publicarum Latine vertenda.

ELIZABETH, Dei gratia Angliæ, Franciæ, et Hiberniæ regina, fidei defensor, &c. omnibus, ad quos præsentes literæ pervenerint, salutem. Cum memores officii nostri erga Deum omnipotentem (cujus providentia principes regnant) legibus quibusdam saluberrimis, consensu trium regni nostri statuum sancitis, anno regni nostri primo, regium nostrum assensum libenter præbuerimus; inter quas una lex lata est, ut preces publicæ, una, et eadem certa et præscripta precandi forma, lingua vulgari, et vernacula, passim in ecclesia Anglicana haberentur, quo subditi nostri, quid orarent, facilius intelligerent, et absurdum illum, diuque in ecclesia inveteratum errorem tandem devitarent: fieri enim non potest, ut precationes, supplicationes, aut gratiarum actiones non intellectæ, mentis ardorem aliquando excitent et accendant, cum spiritu, et veritate, Deus qui spiritus est, non oris tantum strepitu adorari vult; cui rei etiam addi potest, quod hac cæca ignoratione superstitiosæ preces, aut res alienæ, non satis idoneæ, quæ Deo profunderentur, cordium humanorum scrutatori, sæpenumero ore profano offerebantur: notum vobis esse vo-

Literæ patentes] "Though the public prayers were by the late act of parliament (1 Eliz. cap. 2.) to be said only in the vulgar tongue, that all the people might understand; yet upon the petition of the universities of Cambridge and Oxford, and the two colleges of Winchester and Eaton, that for the further improvements of their members in Latin they might use the same form of public prayer in Latin, the queen by her letters patent dated at Westminster the 6th of April, in the second year of her reign, granted the same." Strype, Ann. vol. i. P. i. p. 333.

lumus, quod quoniam intelligimus collegia utriusque academiæ, Cantabrigiensis et Oxoniensis, collegium item novum prope Wintoniam, et Etonense, bonis literis dicata, supplicibus votis petere, ut quo sacrarum literarum monumenta Latina ad uberiorem theologiæ fructum eis reddantur magis familiaria, eis liceat eadem forma precum Latine uti; omnibus reipublicæ nostræ membris, quantum in nobis est, consulere, et cum eorum necessitati, qui Latina non intelligunt, tum eorum voluntati, qui utramque linguam percipiunt, consulere cupientes; constituimus per præsentes, licitum esse et permissum nostra auctoritate et privilegio regali tam decano et sodalitio ecclesiæ Christi in academia nostra Oxoniæ, quam præsidibus, custodibus, rectoribus, magistris, et sodalitatibus omnium et singulorum collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ, et Etoniæ, hoc modo precandi Latine uti publice in ecclesiis et sacellis suis, quem nos per nostrum typographum edi curavimus in hoc præsenti volumine, convenientem cum Anglicano nostro publicarum precum libro, jam per universum nostrum regnum recepto et usitato. Cui item peculiaria quædam in Christianorum funeribus et exequiis decantanda adjungi præcepimus; statuto illo prædicto de ritu publicarum precum (cujus supra mentionem fecimus) anno primo regni nostri promulgato, in contrarium non obstante. Proviso semper, quod in ejusmodi collegiis, quibus laicorum parochiæ annexæ erunt, ac in reliquis etiam, ad quorum templa laici, eorundem collegiorum famuli, et ministri, sive alii quicunque Latinæ linguæ imperiti, necessario adire debent; his horæ aliquot opportunæ, et loca in dictis ecclesiis, aut sacellis, assignentur, in quibus, festis saltem diebus, preces matutinæ et vespertinæ legantur et recitentur, et sacramentorum administrationes suis temporibus Anglice ad laicorum ædificationem celebrari possint. Eadem etiam formula Latina precandi privatim uti hortamur omnes reliquos ecclesiæ nostræ

Anglicanæ ministros, cujuscunque gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur parochianis suis, ad ædem sacram pro more accedentibus, publice preces vernacula lingua, secundum formam dicti statuti, recitare. In præmissorum autem fidem et testimonium has literas nostras fieri fecimus patentes. Dat. apud palatium nostrum de Westmonasterio sexto die Aprilis, anno regni nostri secundo.

LI.

Archiepisc. Cant. MATTH. PARKER 1. | Anno Christi 1560. | Reg. Angliæ ELIZAB. 2.

Celebratio cœnæ Domini in funebribus, si amici et vicini defuncti communicare velint, &c. anno 2. *Elizabethæ reginæ* MDLX.

In commendationibus benefactorum.

AD cujusque termini finem commendatio fiat fundatoris, aliorumque clarorum virorum, quorum beneficentia collegium locupletatur.

Ejus hæc sit forma.

Primum recitetur clara voce oratio dominica:

Pater noster, qui es in cœlis, etc.

Deinde recitentur tres Psalmi.

Exaltabo te Deus, Psalm. cxliv.

Lauda anima mea Do. Psalm. cxlv.

Laudate Dominum quoniam bonus. Psal. cxlvi.

Post hæc legatur cap. xliv. Ecclesiastici.

His finitis, sequatur concio, in qua concionator fundatoris amplissimam munificentiam prædicet: quantus sit

Celebratio cœnæ] "To this edition of the Latin prayers [published in conformity with the preceding letters patent, No. L.] the queen also appointed to be joined certain peculiar forms in Latin, to be used at the funerals and exequies of Christians deceased, when the friends and neighbours were minded to celebrate the Lord's supper; a custom then, but now wholly disused." Strype, Ann. vol. i. P. i. p. 334.

literarum usus ostendat: quantis laudibus afficiendi sunt, qui literarum studia beneficentia sua excitent: quantum sit ornamentum regno doctos viros habere, qui de rebus controversis vere judicare possint: quanta sit scripturarum laus, et quantum illæ omni humanæ auctoritati antecedant: quanta sit ejus doctrinæ in vulgus utilitas, et quam late pateat: quam egregium et regium sit (cui Deus universæ plebis suæ curam commisit) de multitudine ministrorum verbi laborare, atque, hi ut honesti atque eruditi sint, curare: atque alia ejus generis, quæ pii et docti viri cum laude illustrare possint.

Hac concione perorata, decantetur,

Benedictus Dominus Israel.

Ad extremum hæc adhibeantur.

Minister.

In memoriam æternam erit justus.

Responsio.

Ab auditu malo non timebit.

Minister.

Justorum animæ in manu Dei sunt.

Responsio.

Nec attingit illos cruciatus.

Oremus.

Domine Deus, resurrectio et vita credentium, qui semper es laudandus tam in viventibus, quam in defunctis, agimus tibi gratias pro fundatore nostro N. cæterisque benefactoribus nostris, quorum beneficiis hic ad pietatem et studia literarum alimur; rogantes, ut nos his donis ad tuam gloriam recte utentes, una cum illis ad resurrectionis gloriam immortalem perducamur; per Jesum Christum Dominum nostrum. Amen.

Celebratio cœnæ Domini in funebribus, si amici et vicini defuncti communicare velint.

Collecta.

Misericors Deus, Pater Domini nostri Jesu Christi, qui es resurrectio et vita, in quo qui credidit, etiamsi mor-

tuus fuerit, vivet; et, in quo qui crediderit et vivit, non morietur in æternum; quique nos docuisti per sanctum apostolum tuum Paulum, non debere mœrere pro dormientibus in Christo, sicut ii, qui spem non habent resurrectionis; humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum; et in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitati, et receptis corporibus, regnemus una tecum in vita æterna; per Dominum nostrum Jesum Christum. Amen.

Epistola. 1 Thess. iv.

Nolo vos ignorare fratres de his, qui obdormierunt, ne doleatis, quemadmodum et cæteri non habentes spem. Nam si credimus, quod Jesus mortuus est et resurrexit, sic et Deus eos, qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos, qui vivimus, et reliqui erimus in adventum Domini, nequaquam præveniemus eos, qui dormiunt. Quoniam ipse Dominus cum hortatu et voce archangeli, ac tuba Dei descendet de cœlo, et mortui in Christo resurgent primum; deinde nos, qui vivemus, qui reliqui erimus, simul cum illis rapiemur in nubibus in occursum Domini in aere, et sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus his.

Evangelium. Johan. vi.

Dixit Jesus discipulis suis et turbis Judæorum: Omne quod dat mihi Pater, ad me veniet; et eum, qui venit ad me, non ejicio foras. Quia descendi de cœlo, ut faciam non quod ego volo, sed quod vult is, qui misit me. Hæc est autem voluntas ejus, qui misit me, Patris; ne quid perdam ex omnibus, quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus, qui misit

me, ut omnis, qui videt filium, et credit in eum, habeat vitam æternam, et ego suscitabo eum novissimo die.

Vel hoc evangelium. Johan. v.

Dixit Jesus discipulis suis et turbis Judæorum: Amen, amen dico vobis, qui sermonem meum audit, et credit ei, qui misit me, habet vitam æternam, et in condemnationem non veniet, sed transivit a morte in vitam. Amen, amen dico vobis, quod veniet hora et nunc est, quando mortui audient vocem Filii Dei, et qui audierint, vivent. Sicut enim Pater habet vitam in semetipso, sic dedit et Filio habere vitam in semetipso; et potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc; quia veniet hora, in qua omnes, qui in monumentis sunt, audient vocem ejus, et prodibunt; qui bona fecerunt, in resurrectionem vitæ; qui vero mala egerunt, in resurrectionem condemnationis.

LII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
MATTH. PARKER 1.	1560.	ELIZAB. 2.

Bulla papæ Pii quarti reginæ Elizabethæ per Vincentium Parpaliam, abbatem S. Salvatoris missa. Ex Cambd. Annal. p. 58. seq. ed. 1615.

Charissimæ in Christo filiæ Elizabethæ, reginæ Angliæ.

CHARISSIMA in Christo filia nostra, salutem et apostolicam benedictionem. Quantopere cupiamus, nostro

Bulla papæ Pii] "In the month of May this year he [pope Pius IV.] writeth the queen a letter dated from St. Peter's in Rome, composed in a gentle and loving style, which is translated into English in Camden's English History of this Queen, and also in the third part of Foxes and Firebrands.... The nuncio's offers from the pope were said to be these: to confirm the English Liturgy; to allow the partaking of the Sacrament in both kinds, as it was in Bohemia; nay, and that he would dis-

ita pastorali officio postulante, saluti tuæ consulere, et honori tuo simul regnique stabilitati prospicere, et scrutator cordium novit Deus, et ipsa intelligere poteris ex mandatis, quæ dilecto huic filio Vincentio Parpaliæ, abbati sancti Salvatoris, homini tibi noto, nobisque probatissimo, ad te dedimus. Proinde hortamur et monemus celsitudinem tuam etiam atque etiam, charissima filia, ut, repudiatis malis suasoribus, qui non te, sed seipsos amant, suisque ipsorum cupiditatibus inserviunt, Dei timorem in consilium adhibeas, tempusque tuæ visitationis agnoscens, paternis nostris monitis salutaribusque consiliis obtemperes; omniaque de nobis tibi polliceare, quæ non modo ad animæ tuæ salutem conservandam, sed etiam ad dignitatem regiam stabiliendam et confirmandam pro auctoritate, pro loco, ac munere, quod nobis a Deo commissum fuit, a nobis desideraris. Qui te, si ut optamus, et ut speramus, in ecclesiæ gremium redieris, eodem, quo evangelicus ille pater reversum ad se filium, amore sumus et honore ac lætitia recepturi. Quanquam eo major nostra lætitia futura est, quod is unius filii salute gavisus est, tu tecum una universos Angliæ populos trahens, non solum ex tua, sed ex totius nationis salute, nos et universitatem fratrum nostrorum, quos propediem, Deo juvante, ad tollendas hæreses in œcumenico generalique concilio congregatos audies, universam ecclesiam lætitia gaudioque complebis. Quinetiam cœlum ipsum exhilarabis ex tam memorabili facto admirabilem nomini tuo gloriam, et multo splendidiorem ea, quam geris, coronam adeptura. Sed hac de re pluribus verbis idem Vincentius tecum aget, et nostrum tibi paternum animum declarabit; quem ut benigne excipias, diligenterque au-

annul the sentence against the queen's mother's marriage; in case she would rank herself and subjects under the pope of Rome, and own that see. But she bravely refused, and slighted all these specious offers." Strype, Ann. vol. i. P. i. pp. 339, 340. Collier, vol. ii. p. 474. Hallam, Const. Hist. vol. i. p. 123.

dias, eandemque ut ejus orationi fidem habeas, quam haberes nobisipsis, serenitatem tuam rogamus. Datum Romæ apud sanctum Petrum, etc. die quinto Maii MDLX. anno primo.

LIII.

Archiepisc. Cant. MATTH. PARKER 1. | Anno Christi 1560. | Reg. Angliæ ELIZAB. 2.

Bishop Jewel's challenge.

IF any learned men of our adversaries, or all the learned men, that be alive, be able to bring any one sufficient sentence out of any old catholic doctor, or father, or general council, or holy scripture, or any one example in the primitive church, whereby it may clearly and plainly be proved, during the first six hundred years, I. That there was at that time any private mass in the world. II. Or that there was then any communion ministered to the people under one kind. III. Or that the people had their common prayer in a strange tongue, that the people understood not. IV. Or that the bishop of Rome was then called an universal bishop, or the head of the uni-

Bishop Jewell's challenge] "As bishop Jewel had preached at court this Lent, so he had his day at the Cross, which was the second Sunday before Easter. In both places he preached that famous sermon wherein he openly challenged the papists. And Dr. Cole, late dean of St. Paul's, for saving the credit of popery, took him up. . . . But Dr. Harding of Louvain afterwards undertook the bishop's challenge more briskly, giving his answers as well as he could to the twenty-seven articles distinctly." Strype, Ann. vol. i. P. i. p. 300, 301. Wordsworth's Eccles. Biog. vol. iv. p. 42. Collier, vol. ii. p. 461. It would appear that this challenge was first given at Paul's Cross on the 26th of November 1559, when Jewel was bishop elect of Salisbury, but before his confirmation and consecration; which took place in the following January. See Strype, Grindal, p. 40. Ann. vol. i. P. i. p. 301. Le Neve's Fasti, p. 260. Zurich Letters, p. 147.

versal church. V. Or that the people were then taught to believe, that Christ's body is really, substantially, corporally, carnally, or naturally in the sacrament. VI. Or that his body is, or may be in a thousand places, or more at one time. VII. Or that the priest did then hold up the sacrament over his head. VIII. Or that the people did then fall down and worship it with godly honour. IX. Or that the sacrament was then, or now ought to be hanged up under a canopy. X. Or that in the sacrament, after the words of consecration, there remain only the accidents and shows, without the substance of bread and wine. XI. Or that then the priest divided the sacrament into three parts, and afterwards received himself all alone. XII. Or that whosoever had said the sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been judged for an heretic. XIII. Or that it was lawful then to have thirty, twenty, fifteen, ten, or five masses said in the same church in one day. XIV. Or that images were then set up in the churches, to the intent the people might worship them. XV. Or that the lay people were then forbidden to read the word of God in their own tongue. XVI. Or that it was then lawful for the priest to pronounce the words of consecration closely, or in private to himself. XVII. Or that the priest had then authority to offer up Christ unto his Father. XVIII. Or to communicate and receive the sacrament for another, as they do. XIX. Or to apply the virtue of Christ's death and passion to any man by the means of the mass. XX. Or that it was then thought a sound doctrine to teach the people, that mass "Ex opere operato" (that is, even for that it is said and done) is able to remove any part of our sin. XXI. Or that any Christian man called the sacrament of the Lord, his God. XXII. Or that the people were then taught to believe, that the body of Christ remaineth in the sacrament as long, as the accidents of bread and wine remain

there without corruption. XXIII. Or that a mouse, or any other worm, or beast may eat the body of Christ (for so some of our adversaries have said and taught.) XXIV. Or that when Christ said, "Hoc est corpus meum," the word "Hoc" pointed not the bread, but "individuum vagum," as some of them say. XXV. Or that the accidents, or forms, or shows of bread and wine be the sacrament of Christ's body and blood, and not rather the very bread and wine itself. XXVI. Or that the sacrament is a sign or token of the body of Christ, that lieth hidden underneath it. XXVII. Or that ignorance is the mother and cause of true devotion. The conclusion is, that I shall be then content to yield and subscribe.

LIV.

Archiepisc. Cant. MATTH. PARKER 1. | Anno Christi 1560. | Reg. Angliæ ELIZAB. 2.

The queen's proclamation against defacers of monuments in churches.—Fuller's Ch. Hist. lib. ix. pag. 66. (Bodl. I. 2. 18. Med.)

ELIZABETH.

THE queen's majesty understanding, that by the means of sundry people, partly ignorant, partly malicious or covetous, there hath been of late years spoiled and broken certain ancient monuments, some of metal, some of stone, which were erected up as well in churches, as in other public places within this realm, only to shew a memory to the posterity of the persons there buried, or that had been benefactors to the buildings or dotations of the same churches or public places, and not to nourish any kind of superstition; by which means not only the churches and places remain at this present day spoiled, broken, and ruinated, to the offence of all noble and gentle hearts,

and the extinguishing of the honourable and good memory of sundry virtuous and noble persons deceased; but also the true understanding of divers families in this realm (who have descended of the blood of the same persons deceased) is thereby so darkened, as the true course of their inheritance may be hereafter interrupted, contrary to justice; besides many other offences, that hereof do ensue, to the slander of such, as either gave, or had charge, in times past, only to deface monuments of idolatry and false feigned images, in churches and abbeys; and therefore, although it be very hard to recover things broken and spoiled, yet both to provide that no such barbarous disorder be hereafter used, and to repair as much of the said monuments, as conveniently may be, her majesty chargeth and commandeth all manner of persons hereafter to forbear the breaking or defacing of any parcel of any monument, or tomb, or grave, or other inscription, and memory of any person deceased, being in any manner of place: or to break any image of kings, princes, or noble estates of this realm, or of any other that have been in times past erected and set up for the only memory of them to their posterity, in common churches, and not for any religious honour; or to break down and deface any image in glass windows in any church, without consent of the ordinary, upon pain that whosoever shall herein be found to offend, to be committed to the next gaol, and there to remain without bail or main-prize, unto the next coming of the justices for the delivery of the said gaol, and then to be further punished by fine or imprisonment (besides the restitution or reedification of the thing broken) as to the said justices shall seem meet; using therein the advice of the ordinary, and if need shall be, the advice also of her majesty's council in her starchamber. And for such as be already spoiled in any church or chapel now standing, her majesty chargeth and commandeth all archbishops, bishops, and

other ordinaries, or ecclesiastical persons, which have authority to visit the same churches or chapels, to inquire by presentments of the curates, churchwardens, and certain of the parishioners, what manner of spoils have been made, sithence the beginning of her majesty's reign, of such monuments, and by whom; and if the persons be living, how able they be to repair and reedify the same; and thereupon to convent the same persons and to enjoin them, under pain of excommunication, to repair the same by a convenient day, or otherwise (as the cause shall further require) to notify the same to her majesty's council in the starchamber at Westminster; and if any such shall be found and convicted thereof not able to repair the same, that then they be enjoined to do open penance two or three times in the church, as to the quality of the crime and party belongeth, under like pain of excommunication; and if the party that offended be dead, and the executors of the will left, having sufficient in their hands unadministered, and the offence notorious, the ordinary of the place shall also enjoin them to repair or reedify the same, upon like or any other convenient pain, to be devised by the said ordinary. And when the offender cannot be presented, if it be in any cathedral or collegiate church, which hath any revenue belonging to it, that is not particularly allotted to the sustentation of any person certain, or otherwise, but that it may remain in the discretion of the governor thereof, to bestow the same upon any other charitable deed, as mending of highways or such like; her majesty enjoineth and straitly chargeth the governors, and companies of every such church, to employ such parcels of the said sums of money (as any wise may be spared) upon the speedy repair or reedification of any such monuments so defaced, or spoiled, as agreeable to the original, as the same conveniently may be.

And whereas the covetousness of certain persons is

such, that as patrons of churches, or owners of the parsonages impropriated, or by some other colour or pretence they do persuade with the parson and parishioners to take or throw down the bells of churches and chapels, and the lead of the same, converting the same to their private gain, and to the spoils of the said places, and make such like alterations, as thereby they seek a slanderous desolation of the places of prayer; her majesty (to whom in the right of the crown, by the ordinance of Almighty God, and by the laws of this realm, the defence and protection of the church of this realm belongeth) doth expressly forbid any manner of person to take away any bells or lead of any church or chapel now used, or that ought to be used with public and divine service, or otherwise deface any such church or chapel, under pain of imprisonment, during her majesty's pleasure, and such further fine for the contempt, as shall be thought meet.

And her majesty chargeth all bishops and ordinaries, to inquire of all such contempts done from the beginning of her majesty's reign, and to enjoin the persons offending to repair the same within a convenient time; and of their doings in this behalf, to certify her majesty's privy council, or the council in the starchamber at Westminster; that order may be taken herein. Given at Windsor the 19th of Sept., the second year of her majesty's reign.

LIV*.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 1.	1560.	Elizab. 2.

The queen's proclamation for the banishment of Anabaptists.—(Bodl. I. 2. 18. Med.)

THE quene's majesty understandinge, that of late tyme sundrye persons beyinge infected with certayne daungerous and pernicious opinions in matters of

religion, contrary to the fayth of the church of Chryste, as Anabaptistes and such lyke, are come from sundrye partes beyonde the seas into this her realme, and specially into the citie of London and other maritime townes, under the collour and pretence of fleying from persecution, agaynst the professours of the gospell of Christe; wherby, yf remedy be not speedely provyded, the churche of God in this realme shall susteyne great daunger of corruption, and sectes to encrease contrary to the unitie of Christe's churche here establyshed:

For redresse wherof, her majesty, by advice of her counsayle, havyng commaunded the archebishop of Canterbury, bishop of London, and other bishops to see the parishes in London and other places herewith suspected, to be severly visited, and all persons suspected to be openly tryed and examined, touching such phanatical and heretical opinions, wylleth and chargeth all manner of persons, borne eyther in forreine parts or in her majesty's dominions, that have conceaved any manner of such heretical opinion as the Anabaptistes do hold, and meaneth not by charitable teachynge to be reconciled, to depart out of this realme within twenty daies after this proclamation, uppon payne of forfaiture of all their goodes and cattelles, and to be imprisoned and further punyshed as by the lawes eyther ecclesiasticall or temporall in such case is provyded: and her majesty also chargeth and commaundeth, upon payne of imprisonment, that no minister nor other person make any conventicles or secret congregations, eyther to reade, or to preache, or to minister the sacramentes, or to use any manner of devine service, but that they shall resort to open chappels or churches, and there to preache, teache, minister or pray according to the order of the churche of Englande, except it be in cases of sickenes, or where noble men and such others that have in all former tymes ben accustomed to have devine service sayde in their oratories within theyr

houses, for dyvers necessary respectes, upon payne that whatsoever persons or company shall make such secrete conventicules, every person to be imprisoned, without bayle or mainprise, untyl the comming of the justice for delyvery of the same gayle, and then to be punished by theyr discretions.

Yeven at our castell of Wyndsor the 22d day of September, the seconde yere of our raigne.

LV.

Archiepisc. Cant. Matth. Parker 2. | Anno Christi 1560. | Reg. Angliæ Elizab. 3.

Queen Elizabeth's letter about new lessons in the calendar before the common prayer book.—Ex Reg. Parker, fol. 215. a.

By the queene.

Elizabeth.

MOSTE reverend father in God, right trusty and right well beloved, right reverend father in God,

Queen Elizabeth's letter] The Book of Common Prayer as revised and authorized by act of parliament in the year 1559, contained a list of "certain lessons to be used on every Sunday in the year" (stat. 1 Eliz. cap. 2. §. 3.) in addition to the "proper lessons for divers feasts and days" which had been provided in the second Service Book of king Edward. The selection however was not in all respects complete and satisfactory; and some other matters calling at the same time for correction, the queen addressed the present letter to the archbishop of Canterbury, the bishop of London, Dr. Bill her almoner, and Dr. Haddon, master of requests, together with the other members of her ecclesiastical commission, being desirous that uniformity and good order should be observed. It appears however from the Admonition prefixed to the Second Book of Homilies, first published in the year 1564, that some discretion was still allowed, and even recommended to be used, in the choice of lessons. The words of the Admonition are, "where it may so chance some one or other chapter of the Old Testa-

right trustie and wel beloved, trustie and right well beloved, and trustie and wel beloved; we greet you well. Letting you to understande, that where it is provided by acte of parliament, holden in the first yere of our reigne, that whensoever we shall see cause to take further order in any rite or ceremonie, appointed in the book of common prayer, and our pleasure knowne therein, either to our commissioners for causes ecclesiasticall, or to the metropolitane, that then eftsoones consideration should be had therein; we therefore understanding, that there be in the said book certain chapiters for lessons, and other things appointed to be read, which might be supplyed with other chapiters or parcells of scripture, tending to the hearing of the unlearned or laye people more to their edification; and that furthermore in sundry churches and chappells, where divine service, as prayer, preaching, and ministration of the sacraments be used, there is such negligence, and lacke of convenient reverence used towardes the comelye keeping, and order of the said churches, and especially of the upper parte,

ment to fall in order to be read upon the Sundays or holy-days which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand." And even at a later period "Dr. G. Abbot (afterwards archbishop of Canterbury) did reckon this liberty, granted in the said Admonition, to be in force even in his time .... saying, 'It is not only permitted to the minister, but commended to him, if wisely and quietly he do read canonical scripture, where the apocryphal upon good judgment seemeth not so fit; or any chapter of the canonical may be conceived not to have in it so much edification before the simple, as some other parts of the same canonical may be thought to have. For the words will very well carry both these.'" Strype, Ann. vol. i. P. ii. p. 105. P. i. p. 336. Parker, vol. i. p. 168. The Order for lessons adopted in the reign of Elizabeth has since undergone some few alterations; and it will probably be admitted, that whatever might have been the case formerly, there is no reason to suppose that any such liberty of changing one lesson for another has been allowed since the passing of the last act of uniformity.

called the chancels, that it breedeth no small offence and slaunder, to see and consider, on the one part, the curiositie and costes bestowed by all sortes of men upon their private houses, and the other part, the uncleane or negligent order, or sparekeeping of the house of prayer, by permitting open decaies, and ruines of coveringes, walls, and wyndowes, and by appointing unmeet and unseemly tables, with fowle clothes, for the communion of the sacraments, and generally leavynge the place of prayers desolate of all cleanlynes, and of meet ornaments for such a place, whereby it might be known a place provided for divine service; have thought good to require you our said commissioners, so authorized by our great seale for causes ecclesiasticall, or foure of you, whereof we will you Matthew, archbishop of Canterbury; Edmund, bishop of London; William Bill, our almoner; and Walter Haddon, one of the masters of our requestes, to be always two, to peruse the order of the said lessons throughout the whole yere, and to cause some new calenders to be imprinted, whereby such chapters or parcells of less edification may be removed, and other more profitable may supply their roomes; and further also to consider, as becometh, the forsaide great disorders in the decaies of churches and in the unseemly keepinge and order of the chauncells, and such like, and according to your discretions to determyne upon some good and speedy meanes of reformation, and amongst other things to order, that the tables of the commandments may be comlye set, or hung up in the east end of the chauncell, to be not only read for edification, but also to give some comlye ornament and demonstration, that the same is a place of religion and prayer; and diligently to provide, that whatsoever ye shall devise, either in this, or any other like pointe, to the reformation of this disorder, that the order and reformation be of one sorte and fashion, and that the thinges prescribed may accord in one forme,

as nighe as they may; specially, that in all collegiate and cathedral churches, where cost may be more probablie allowed, one manner be used; and in all parish churches also, either the same, or at the least, the like, and one manner throughout our realme: and further, we will that, where we have causid our book of common service to be translated into the Latin tongue, for the use and exercise of such studentes, and other learned in the Latin tongue; we will also that by your wisdome and discretions, ye prescribe some good orders to the collegiate churches, to which we have permitted the use of the divine service and prayer in Latin tongue, in such sorte as ye shall consider to be most mete to be used, in respect of their companies, or of resorte of our laye subjectes to the said churches, so that our good purpose in the said translation be not frustrated, nor be corruptlie abused, contrarie to the effect of our meaning. And for the publication of that, which you shall order, we will and require you, the archbishop of Cant., to see the same put in execution throwghout your province, and that you, the rest of our commissioners beforementioned, prescribe the same to the archbishop now nominated of York, to be in like manner set forth in that province, and that the alteration of any thing hereby ensuing, be quietly done, without shew of any innovation in the church. And these our letters shall be your sufficient warrant in this behalf. Yeaven under our signet at our palace of Westminster the 22d. day of Januarye, the thirde yere of our reign.

To the most reverend father in God, our right trustie and right well beloved Matthew, archbishop of Canterbury; the right reverend father in God, our right trustie and wel beloved Edmund, byshop of London, and to the rest of our commissioners for causes ecclesiastical.

LVI.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 2.	1561.	Elizab. 3.

Articles agreed upon at the second session in Lambeth the 12th day of April, A. D. 1561, *by the most reverend fathers in God, Matthew, lord archbishop of Cant., Thomas, lord archbishop of York, with the assent of their brethren the bishops to the same.*—Ex Reg. Parker.

FIRST, That the articles agreed on at the first session be ratyfied, confirmed, and put in execution accordingly.

Item, That readers be once agen by every ordinarie reviewed, and there abilitie and manners examined, and by discretion of the ordinarys to remayne in ther office, or to be removed, and ther wages to be ordered; and the abstinence of mechanical sciences to be also enjoyned by the discretion of the said ordinaries as well to ministers, as to readers.

Item, That the declaration devised for unitye of doctrine may be enjoyned to be used throughout the realme uniformly.

Articles agreed upon] "The archbishop of Canterbury, with Thomas archbishop of York, the bishops of London and Ely, and some others of the ecclesiastical commission, were now sitting at Lambeth, upon the regulating and ordering of the matters of the church. And on the 12th day of April (being their second session) certain articles were agreed upon." Strype, Parker, vol. i. p. 194.

De non locand. beneficia vel aliquam inde parcellam.

Item, At the institution of every parson or curate they be examined by othe, upon these articles following:

Of secrete compacts
- For alienation of there glebe lands,
- For the forgeaving of the patrons tithes,
- For pensions newly exacted,
- For summes of money and other contributions,

with intimation to them, if they be after founde culpable in any of the same, to be deprived. And for the tyme to comme either to receive voluntary bands, "Ad usum reginæ vel alicujus hospitalis pauperum de non locando sine consensu ordinarii."

Item, That no curate or minister be permitted to serve without examination, and admission of the ordinarie, or his deputies in writing, having respect to the greatness of the cure, and the meteness of the partie; and that the said ministers, yf they remove from one dioces to another, be by no meanes admitted to serve without testimonie of the diocesan, from whence he cometh, in wrytinge.

Item, That all old service books, grailes, antiphonars, and other be defaced and abolished by order in visitations.

Item, That besides the catechisme for children which

Item, That besides the catechisme] The Catechism in the Book of Common Prayer did not as yet contain the doctrine of the sacraments (which was introduced in the reign of James I.), and was intended solely for children previously to confirmation. The knowledge obtained from it was then thought sufficient to qualify a person for becoming a communicant, as appears from the following article of the queen's visitors (anno 1559), "Whether they have admonished their parishioners that they ought not to presume to receive the sacrament of the body and blood of Christ, before they can say perfectly the Lord's Prayer, the Articles of the faith, and the Ten Commandments in English." So that the circumstances of the case suggested the

are to be confirmed, an other summewhat longer may be devised for communicants, and the thirde in Laten for scholes.

composition of another Catechism for the further instruction of communicants, and a third to be written in Latin, and drawn up at greater length, for the use of those who enjoyed the benefit of a liberal education. A Catechism of this last description had been much wanted. In 1547 the Catechism of Erasmus had been ordered to be used in Winchester college and elsewhere, (Wilkins, Conc. p. 9.) In 1553 the Catechism of king Edward, usually ascribed to bishop Poinet, was directed by royal authority to be used in all schools. But other compilations obtained from the continent, such as the smaller and larger Catechisms of Calvin, first published in Latin in the years 1538 and 1545, and afterwards republished in various forms and several languages, (Walchii Bibl. Theol. tom. i. p. 509,) and the more popular Catechisms of the Helvetic reformers, such as Œcolampadius (1545), Leo Judas (1553), and more especially Bullinger (1559, Walchii Bibl. Theol. tom. i. p. 507), had been adopted by many teachers, and occasioned much complaint as to the want of a uniform system of religious instruction. Even in the year 1578, when the deficiency had been corrected by the publication of dean Nowell's Catechisms, and the exclusive use of them had been enjoined in the canons of 1571, the Catechisms of Calvin and Bullinger were still ordered by statute to be used, as well as others, in the university of Oxford. (Wood, Ann. vol. ii. p. 193) . . . It is probable that when the bishops drew up this article, dean Nowell was already employed in preparing the kind of Catechism that was required. Strype says that he undertook the task under the advice and at the instigation of secretary Cecil, (Ann. vol. i. P. i. p. 525); but the letter he addressed to Cecil, and on which Strype appears to have relied for his information, affords no sufficient evidence of it, and seems rather to imply that the undertaking arose out of his own conviction that some such compendium, to be approved by public authority, was much wanted. It is not improbable that he first felt this want several years before, when he was head master of Westminster school; but it is certain that he had completed his work in the year 1562, as it was ready for examination on the assembling of the well-known synod, which was summoned to meet on the 11th of November in that year. It was not published however till the year 1570, and it then came forth in two separate forms, the larger Catechism intended to be used in places of liberal education, and the abridgment designed for more general purposes. The latter was

Item, That prestes deprived, and other private chaplens, be commanded by the ordinarys direction in this great necessity, to minister in cures, or else to be according to law excommunicated, and the excommunication effectually prosecuted.

Item, It is agreed, that all such marriages, as have been contracted within the Levitical degrees, be dissolved, and namely those, who have married two sisters, one after another, who are by common consent judged to be within the case.

Item, It is agreed to give 20*s.* to every bishop of

translated into English and published by John Day, in the year 1572. Strype, Parker, vol. ii. p. 17. Ann. vol. i. P. i. p. 525. Churton's Nowel, p. 165. Jacobson's Preface to the Oxf. edit. 1835. Comp. Nos. CIX. CXXXII. CLV.

Item, It is agreed to give] This appears to have been a composition for certain claims which the dean and chapter of Canterbury had on the several bishops of the province, as, for instance, in the case of their consecration. Wharton says, in his notes on Strype, (see Parker, vol. i. p. 123. vol. ii. p. 1047,) "From 1235 to 1540 I dare confidently aver that no bishop of the province of Canterbury had been consecrated by the archbishops, or by any other by their commission, in any church or place without the metropolitical church of Canterbury, without license first desired and obtained in writing from the chapter of Canterbury under their seal; if we except only two or three cases between the years 1235 and 1300; which were the occasions of great controversies between the archbishops consecrating and the bishops consecrated on the one part, and the chapter of Canterbury on the other part; which yet always ended to the advantage of the chapter, and the further confirmation of their privilege therein." The claim of the chapter had been acknowledged on the consecration of bishop Bonner in the year 1540, and the numerous consecrations which had taken place in 1559 and 1560 had probably led to the arrangement expressed in this article; the last clause of which is a stipulation in favour of Peter Alexander, a learned foreigner, who had been deprived of his prebend in the time of queen Mary, but was restored by queen Elizabeth. Le Neve's Fasti, p. 17. Rymer's Fœdera, vol. xv. p. 599. Archbishop Parker's Antiq. Britan. Eccl. p. 26. See a license of this kind granted by the dean and chapter of Canterbury in Wilkins, Conc. vol. iv. p. 592.

Cant. province to the metropolitical church there, so that hit be registered as a composition between us and the churche for all demands and requests; and the same presently to be converted to D. Alexander's use for his clayme.

For the readers of Cambridge and Oxford. { A contribution to be made by the archbishops and bishops, for learned strangers reading, for stipend, and expense of journey, according to the rate of our revenneues.

Matthæus Cant.
Edm. London.
Richard. Ely.

LVII.

Archiepisc. Cant. MATTH. PARKER 2. | Anno Christi 1561. | Reg. Angliæ ELZAB. 3.

Injunctions to be confessed and subscribed by them, that shall be admitted readers.

INPRIMIS, I shall not preache or interprete, but only read that, which is appointed by publick authoritie.

Injunctions to be confessed] "Readers were ordained to supply the necessity of the church at this juncture. They were to serve in small livings, where there was no minister, and to supply till they were filled... They were taken out of the laity, tradesmen or others; any that was of sober conversation and honest behaviour, and that could read and write... They seemed not wholly to forbear their callings, but were not countenanced to follow them, especially if they were mechanical." Strype, Ann. vol. i. P. i. pp. 515. 265. These injunctions were confirmed in the convocation of 1562, but the church was much reproached on account of its readers, and they were gradually discontinued. This middle plan had evidently been devised, on the one hand to secure parishes from being entirely destitute of all religious teaching, and on the other to prevent the admission of mechanics and

I shall read the service appointed playnlie, distinctlie, and audiblie, that all the people may heare and understand.

I shall not minister the sacraments, nor other publick rits of the church, but burie the dead, and purifie women after their childbirthe.

I shall keep the register book according to the injunctions.

I shall use sobrietie in apparel, and especially in the church at common prayers.

I shall move men to quiet and concord, and not geve them cause of offence.

I shall bring in to my ordinarie testimonie of my behaviour from the honest of the parishe, where I dwell, within one half yere next following.

I shall give place upon convenient warning, so thought by the ordinarie, if any learned minister shall be placed there, at the sute of the patrone of the parishe.

I shall clayme no more of the fructs sequestred of such, then I shall serve, but as it shall be thought mete to the wisdome of the ordinarie.

I shall daylie at the least reade one chapter of the Old Testament, and one other of the Newe, with good advisement to the increase of my knowledge.

I shall not appoynte in my rome by reason of my absence, or sickness, any other man, but shall leave it to the sute of the parish to the ordinarie, for assignynge some other able man.

other illiterate persons into holy orders, a practice which had recently existed, and was strictly forbidden by archbishop Parker in the year 1560. Strype, Parker, vol. i. p. 180. Wood, Ann. vol. ii. p. 152. Bp. Jewel writes in the following manner to Peter Martyr in Nov. 1560, "Ecclesia nostra nunc Dei beneficio tranquilla est.—Concionatores tantum nobis desunt: illorum est enim magna et miserabilis inopia; et scholæ desertæ prorsus sunt, ut nisi Deus nos respiciat, nulla in posterum supplementa sperari possint." Zurich Letters. p. 54.

I shall not read, but in poorer parishes destitute of incumbents, excepte in the tyme of sickness, or for other good considerations to be allowed by the ordinary.

For deacons.

I shall not openlie intermeddle with any artificers' occupations, as covetously to seke a gen thereby, having in ecclesiastical lyving the summe of 20 nobles or above by yere.

Matthæus Cant.	Thomas Ebor.
Edmund London.	Johannes Carleolen.
Robertus Winton.	Guliel. Chester.
Richardus Elien.	Guliel. Exon.
Jo. Sarum.	Gilb. Bathon. et Wellen.
	Richardus Gloucester.

LVIII.

Archiepisc. Cant. Matth. Parker 2. | Anno Christi 1561. | Reg. Angliæ Elizab. 3.

The queen's letter to the archbishop of Canterbury, about St. Paul's church.—Ex Reg. Parker, fol. 231. a.

By the quene.

MOST reverend father in God, we grete you well. Althoughe we knowe there nedeth no means to provoke you to further the reedifieng of the church of St. Poules, in our citie of London, being the same both

The queen's letter] "On Wednesday June 4, 1561, happened a terrible fire in the magnificent cathedral of London, St. Paul's church; which burnt down the lofty spire steeple, struck with lightning within three yards of the top; and the upper roof of the church and aisles, consuming the covering wholly: and all done within the space of four hours. Whereat the queen was much touched, and thought seriously of speedy reparation, judging the religion as well as the honor of the

in respecte of christian religion, and for the honour of our realm, a right necessarie work to be finished, and that with spede, whereby the use of prayer and divine service may be restored, and the fame and renown by such a worke duelie recovered; yet to joyn our authoritie with your devotion and good will, we do authorise you by waye of any manner of usuall or other good conference with the bishops of your province, and the principal members of the clergy thereof, to devise uppon some contribution of money, and relief to be levied and collected of the same clergy, wherein we meane neither to prescribe to you the manner of levieng, nor the somme to be contributed, but referr the same to your wisdome, and the consideration of so greate a work; and if you shall think meete to be informed therein, upon any special duobte, then to resorte to our counsell, who in that behalf shal geve you knowledge and devise of that, which shall be convenient. Yeven under our signet at our mannor of Grenewiche the 24th. of June, the third yere of our reigne.

The archbishop's letter to the bishop of London, about the same.—Ibidem.

AFTER my right hartie commendations unto your lordship premised; having receaved the quenes majesties lettres, the tenor wherof I send to you herewith, I have thought good for the better accomplishment of her majesties pleasure herein, to require your lordship, that not only upon conference with the clergie of your

nation concerned in it." Strype, Parker, vol. i. p. 184. "The queen went before in this good work by her own example, and gave, as our city historian (Stow) relates, a thousand marks in gold, and a thousand load of timber. The city granted a benevolence, and the clergy were directed to grant theirs." Strype, Grindal, p. 83. Ann. vol. i. P. i. p. 401. Collier, vol. ii. p. 475. Stowe, p. 646.

diocess, you do resolve yourselves upon such reasonable imposition and contribution to be collected and answered of our said clergie, towards the reedifying of the church of Paules, as may seme correspondent to their several states and prefermentes in lyvinge; but also that you do with all convenient spede signifie the tenor of the quenes majesties said lettres to the residue of the bushops of my province, requiring them to do the like in their severall dioces: doing your lordship further to understand, that I think this rate to be the lest, that will be accepted, that the clergie of your diocess of London shold paie and contribute the twentith parte of their spirituall promotions, and the clergie of everie other diocess of my province, being not in their first fruictes, to pay the thirteth part, and they, which be in their first fruictes, to pay only the fortith part of their said promotions, according to the rate taxed in the quenes majesties bookes; alwaies provided, that stipendaries, and curates, and all such beneficed men, which by order of the statute paie no first fruictes, be not in any wise charged herein, unless it be by your good perswasion; and that aswell your lordship for yourself, as also all other my brethren the byshops of my province, by your commandment, to send me your and their resolute order and answer herein with such convenient spede, as you and they may. And thus far you most hartilie well. From my mannor of Croidon the first day of July, M.D.LXI.

Your loving brother,

MATTHEW Cant.

To the right reverend father in God, the bushop of London yeve thes.

LIX.

Archiepisc. Cant. MATT. PARKER 2. | Anno Christi 1561. | Reg. Angliæ ELIZAB 3.

Queen Elizabeth's injunctions for the better government of cathedrals.—John Weever's funeral monuments, p. 184. seq.

By the queen.

THE queen's majesty considering, how the pallaces and houses of cathedrall churches and colledges of this realme have ben both of ancyent and late tyme buylded and inclosed in severall to susteyne and kepe socyeties of learned men, professing study, and prayer for the edification of the church of God, and so consequently to serve the common weale; and understanding of late, that within the houses hereof as well the chiefe gover-

Queen Elizabeth's injunctions] This injunction bears date the 9th of August. On the 12th of the same month secretary Cecil writes thus to the archbishop "Her majesty continueth very ill-affected to the state of matrimony in the clergy. And if I were not therein very stiff, her majesty would utterly and openly condemn and forbid it. In the end, for her satisfaction, this injunction now sent to your grace is devised. The good order thereof shall do no harm. I have devised to send it in this sort to your grace for your province, and to the archbishop of York for his; and to the chancellors of the two universities for their charge; so as it shall not be promulged to be popular." Strype, Parker, vol. i. p. 214. The queen's strong feeling on this subject is shewn in a letter written soon afterwards by the archbishop to the secretary, in the following words: "I was in a horror to hear such words to come from her mild nature, and christianly learned conscience, as she spake concerning God's holy ordinance and institution of matrimony. I marvailed that our states in that behalf cannot please her highness, which we doubt nothing at all to please God's sacred majesty, and trust to stand before God's judgment seat in a good conscience therewith, for all the glorious shine of counterfeited chastity." Strype, Parker, vol. iii. p. 50. Comp. Burn. Eccles. Law. art. marriage of priests, vol. ii. p. 453. Peck's Desid. Cur. vol. ii. b. 7. p. 22.

nours, as the prebendaries, students, and members thereof being married, do keepe particular housholds with their wives, children, and nurses, whereof no small offence groweth to th' entent of the founders, and to the quiet and orderly profession of studie and learning within the same; hath thought meete to provide remedie herein, lest by sufferance thereof, the rest of the colledges, specially such as be replenished with young students, as the very roomes and buildings be not answerable for such families of women, and young children, should follow the like example. And therefore expressly willeth and commandeth, that no manner of person, being either the head or member of any colledge or cathedral church within this realme, shall from the time of the notification hereof in the same colledge, have, or be permitted to have within the precinct of any such colledge his wife or other woman to abide and dwell in the same, or to frequent and haunt any lodging within the said colledge, upon pain that whosoever shall do to the contrary, shall forfeite all ecclesiasticall promotions in any cathedrall or collegiate church within this realme. And for continuance of this order, her majestie willeth, that the transcript hereof shall be written in the booke of the statutes of every such colledge, and shall be reputed as parcell of the statutes of the same. Yeven under our signet at our towne of Ipswiche the ninth of August, in the third yeare of our reigne.

LX.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
MATTH. PARKER 2.	1561.	ELIZAB. 3.

The archbishop of Canterbury's letter desiring a certificate about the residing clergy, etc.—Ex MS. C. C. C. Cantab. miscell. iv. p. 3.

AFTER my heartie commendations, these shall be to desire and require you to certify me so speedily, as you may, of all and singular parsons, vicars, and curates within your —— and how many of them be resident; and where the absents do dwell and remain; how many of them be neither priests nor deacons; noting the names of all such as be learned and able to preach, whether married or unmarried, of what degree, and which of them (being already licensed to preach) do preach accordingly. And finally how many of them do commonly keep hospitality. And that your certification in that behalf be conceived and made according to the form herein inclosed. And thus trusting of your diligence herein, I wish you well to fare. From my mannor of Lambeth the first of October, A. D. MDLXI.

your loving friend,

MATTHEW Cantuar.

The archbishop of] This is the order usually issued for a return of the clergy, but differing in this respect from the common form, that, to gratify the queen's strong impressions on the subject of marriage, it enquires "whether married or unmarried." A like order was issued in the year 1567, but without the same enquiry. See Wilk. Conc. vol. iv. p. 252. The queen's attention had in the meantime been fixed on more important differences.

LXI.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 2.	1561.	Elizab. 3.

A proclamation made for the reverend usage of all churches and churchyards.—Strype's Life of Grindal, p. 56. (Bodl. I. 2. 18. Med.)

By the queen.

FOR avoiding of divers outragious and unseemly behaviours used as well within and near the cathedral church of St. Paul in London, as in divers other churches of this realm; and for the better and speedy reducing of the same churches to the godly uses, for which the same were builded; the queen's majesty of her godly and virtuous disposition straightly chargeth and commandeth, that all laws and good ordinances heretofore provided against fighting and quarrelling in churches and churchyards, shall be duly and with all severity executed, according to the tenor and true meaning of the said laws and ordinances. And further her majesty's pleasure is, that if any person shall make any fray, or quarrel, or draw or put out his hand to any weapon for that purpose, or

A proclamation made] "The great and common concourse of people in these days, and before these days, was usually at Paul's, for the sake of walking and talking, and hearing and telling of news, and meeting upon assignation and business, and payment of money and such like: which occasioned great routs and tumults and quarrels oftentimes, to the profaning of that place, set apart for devotion and the service of God." Strype, Grindal, p. 83. The practice continued for many years afterwards; for we have the following passage in Osborne's Life of King James, p. 65. "It was the fashion of those times, and did so continue till these, for the principal gentry, lords, courtiers, and men of all professions not merely mechanick, to meet in Paul's church by 11 and walk in the middle ile till 12, and after dinner from 3 to 6; during which time some discoursed of business, others of news."

shoot any hand gun or dagg within the cathedral church of St. Paul, or churchyard adjoining thereunto, or within the limits of the four chains compassing the same, or within any other church or churchyard, shall receive not only the punishment contained in the statutes provided for the same; but also, being thereof convicted either by the evidence of the fact, testimony of two honest and indifferent persons, or by their own confessions before her highness's council in the starchamber, or the mayor for the time being within the city of London; and in other places out of the same city, before two justices of the peace of the county or place, where any of the said offences shall be committed, shall suffer imprisonment by the space of two months, without bail or mainprize, and further pay such fine and forfeiture towards the reparation of the said church of St. Paul, or of other churches, where the same offence shall be committed, as shall be assessed by the said council, mayor, or justices, before whom such conviction shall be, as is aforesaid.

And her majesty further straitly chargeth and commandeth all and singular her subjects, that none of them, during the time of preaching within the said church of St. Paul's, or churchyard of the same, or of any divinity lecture reading, or divine service in the same church, or in any other church or churchyard within the realm, shall walk up and down, or use any kind of disturbance, or spend the time in the same about any bargains or other profane causes; but shall resort unto the common prayer, preaching, or reading, and there quietly and reverently behave themselves, as to the duty of Christian men appertaineth; or else quietly to avoid out of the said church or place, upon pain of imprisonment, and of such further fine, as is aforesaid: the fine always to be converted to the repairing of the church, where the offence shall be committed.

Her majesty also straitly chargeth and commandeth,

that all persons do forbear to make, from henceforth, any limitation or appointment, by writing or otherwise, for the payment of any sum or sums of money, within the said church of St. Paul, or in any other church or chapel, where divine service is or shall be used, and the word of God preached; or to carry or recarry any burthen, fardel, or other unseemly thing through the said churches, other than for the repairing, or other necessaries of the same churches, upon pain of imprisonment, and further punishment by fine, as afore is said.

Provided always, that it shall be lawful as well to any persons, which at this present stand bound by any former covenant or bond to make any payment of any sum or sums of money in any church, or other place aforesaid, to make tender and payment of the same; as also to every such person and persons, to whom the same is or shall be due, to receive the same in such place, where it is limited to be tendered and paid; unless the parties (which is trusted they will, for good order's sake) shall otherwise agree; this proclamation to the contrary notwithstanding.

And for the better execution of this proclamation, her majesty's pleasure and express commandment is, that the mayor, aldermen, sheriffs, and other her officers, and commons of her city of London, and every of them, do not only aid and assist, and help the bishop of the said see and church of St. Paul, for the time being, and other ecclesiastical officers and ministers of the same, from time to time, in the due execution of the premises, as need shall require; but also, that the said mayor of London shall appoint, every Sunday and other holidays in the year, during such time, and at every time that shall be thought by the bishop or dean of the church requisite, some one or two of the aldermen of the said city of London, accompanied with four or six discreet commoners of the said city, and attended upon with a convenient num-

ber of the serjeants and officers of the said city, to repair unto the said church of St. Paul, there to see the premises duly executed in all points accordingly.

And if they shall find any person disobedient or offending in any thing touching the premises, to apprehend and commit him forthwith to prison, there to remain without bail or mainprize, until further order be taken with the said offenders, in form aforesaid. And finally, her majesty straitly chargeth and commandeth all and singular her justices of peace, mayors, sheriffs, bailiffs, constables, headboroughs, churchwardens, and all other her highness's officers, ministers, and subjects, that they, and every of them, from time to time, endeavour themselves, to the best of their powers, to cause and see, that this her majesty's proclamation and express commandment within the limits of their jurisdiction and parishes be put in due and full execution, according to the form abovementioned; as they tender her majesty's special favour, and will avoid the contrary at their perils. Yeven at St. James's, the 30th of October, in the third year of the reign of Elizabeth, etc.

LXII.

Archiepisc. Cant. MATTH. PARKER 3. | Anno Christi 1562. | Reg. Angliæ ELIZAB. 5.

Queen Elizabeth's letter to the archbishop, authorizing his prayers and orders for fasting during the plague. Strype's life of archb. Parker, app. p. 34.

By the queen.

ELIZABETH R.

MOST reverend father in God, right trusty and right well beloved, we greet you well. Like as almighty

Queen Elizabeth's letter] This appears to have been the first general fast enjoined by authority in the reign of queen Elizabeth; and

God hath of his mere grace committed to us, next under him, the chief government of this realm and the people therein; so hath he, of his like goodness, ordered under us sundry principal ministers, to guide and assist us in this burden. And therefore considering the state of this present time, wherein it hath pleased the most highest, for the amendment of us and our people to visit certain places of our realm with more contagious sickness, than lately hath been; for remedy and mitigation thereof, we think it both necessary and our bounden duty, that universal prayer and fasting be more effectually used in this our realm. And understanding that you have thought and considered upon some good orders to be prescribed therein, for the which ye require the application of our authority, for the better observation thereof amongst our people; we do not only commend and allow your good zeal therein, but do also command all manner our ministers ecclesiastical or civil, and all other our subjects to execute, follow, and obey such godly and wholesome orders, as you, being primate of all England, and metropolitan of this province of Canterbury, upon godly advice and consideration, shall uniformly devise, prescribe, and publish for the universal usage of prayer, fasting, and other good deeds during the time of this visitation by sickness and other troubles. Yeven under our signet at our manour of Richmond the first day of August, the fifth year of our reign.

the circumstances that gave occasion to it, the manner in which it was proposed and conducted by the bishops, and the rules laid down for the due observance of it, are stated at length, by Strype, Parker, vol. i. pp. 359—367. Grindal, p. 106. See also No. LXXXV.

LXIII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 3.	1562.	Elizab. 5.

Order for a form of prayer of thanksgiving for the queen's recovery.—Reg. Grindal, fol. 26. a.

AFTER our very hearty commendations to your lordship. Where the queen's majesty is at this present, God be thanked, after some extremity of sickness very well recovered; because it may happen that some vain brutes may be spread abroad of this matter, especially in the city of London, we have thought good to signify these joyfull tidings unto your lordship, and pray you to take order that the same may be published to morrow at Poules crosse, and there thanks to be given to almighty God for this her majesty's good recovery; and humbly to pray his blessed goodness to continue the same. And thus we bid your good lordship heartily farewell. From Hamptoncourt the 17th of Octob. M.D.LXII.

Your good lordship's loving friends,

N. Bacon, C. S.	W. Hawarde.
Winchester.	F. Knolles.
Arundell.	W. Cecyll.
F. Bedforde.	Ab. Cave.
E. Clynton.	John Mason.
Sakevyle.	

Order for a form] The sickness in this instance does not appear to have been of long duration. Bp. Jewel in writing to Bullinger (Zurich Lett. p. 124) calls it the small-pox, and adds, "she had almost lost her life through her impatience of the fever, and the wearisomeness of the disease." But any sickness would at this time have given rise to fears and disturbances. On subsequent occasions, as in the year 1568, forms of prayer and thanksgiving were drawn up, to be used during the continuance of her illness, and after her recovery. Strype, Ann. vol. i. P. ii. pp. 267. 549.

LXIV.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ.
Matth. Parker 4.	1563.	Elizab. 5.

An admonition to all such as shall intend hereafter to enter the state of matrimony, godly and agreeable to laws. (Bodl. Douce. A. 265.)

FIRST, That they contract not with such persons, as MARRIAGE is honourable among all men, and the

An admonition to all such] This table appears to have been set forth in the first instance in the year 1560, (Strype, Ann. vol. i. P. i. p. 332,) but was now (1563) published by authority, (Strype, Parker, vol. i. p. 556,) and has ever since declared the law as to prohibited degrees; although some of the introductory regulations, such, for instance, as the permission to publish banns on festival days, (a permission repeated in the rubric for the solemnization of matrimony,) are no longer in force. The table is quoted in the Advertisements of the year 1564, and in the canons of 1603, (can. 99,) as being the authorized interpretation of the laws of God upon the subject. The whole doctrine is derived from the 18th chap. of Leviticus, and the several instances of prohibited degrees contained in that chapter are cited in the Statutes 25 Henry VIII. cap. 22. and 28 Henry VIII. cap. 7. It appears however from a letter addressed by archbishop Cranmer to lord Cromwell two years after the passing of the first act, that he suggested at the time the necessity of introducing into the statute many other instances not actually enumerated in Leviticus, but equally prohibited in principle. His words are: "By the law of God many persons be prohibited which be not expressed, but be understood by like prohibition in equal degree. As St. Ambrose saith that the niece is forbid by the law of God, although it be not expressed in Leviticus, that the uncle shall not marry his niece. But where the nephew is forbid there, that he shall not marry his aunt, by the same is understood that the niece shall not be married unto her uncle. Likewise as the daughter is not there plainly expressed, yet where the son is forbid to marry his mother, it is understood that the daughter may not be married to her father; because

be hereafter expressed, nor with any of the like degree, against the law of God, and the laws of the realm.

bed undefiled; but whoremongers and adulterers God will judge. Heb. xiii. 4.

they be of like degree.....And as touching the act of parliament concerning the degrees prohibited by God's law, they be not so plainly set forth as I would they were. Wherein I somewhat spake my mind at the making of the said law, but it was not then accepted." Strype, Cran. vol. i. p. 66. These views and the frequent applications made to the archbishop for dispensations in cases prohibited in principle, but not forbidden by express words in the statute, led eventually to the formation of the table that was published by archbishop Parker in the year 1563, the principles on which it was drawn out being the following: 1. That the degrees which are laid down as to men, will hold equally as to women in the same proximity. 2. That the husband and wife are but one flesh; so that he who is related to the one by consanguinity, is related to the other by affinity in the same degree. (Gibs. Cod. 412.) The case of marrying a wife's sister has been more disputed than others, inasmuch as the instance actually expressed in Leviticus merely forbids the having two sisters at the same time; but it is held to be one of the cases prohibited in principle. So bishop Jewel stated the matter in a letter dated cal. Nov. 1561. (Strype, Parker, vol. i. p. 222. vol. iii. p. 57.) "Albeit I be not forbidden by plain words to marry my wife's sister, yet am I forbidden so to do by other words, which by exposition are plain enough. For when God commands me, I shall not marry my brother's wife, it follows directly by the same, that he forbids me to marry my wife's sister. For between one man and two sisters and one woman and two brothers is like analogy or proportion." See Gibs. Cod. 412. Burn. Eccl. Law, vol. ii. p. 447. These canonical disabilities however were understood with the following limitation: "Such marriages not being void ab initio, but voidable only by sentence of separation, they are esteemed valid to all civil purposes, unless such separation is actually made during the life of the parties. For after the death of either of them, the courts of common law will not suffer the spiritual courts to declare such marriages to have been void; because such declaration cannot now tend to the reformation of the parties. And therefore, when a man had married his first wife's sister, and after her death the bishop's court was proceeding to annul the marriage, and bastardize the issue, the court of king's bench granted a prohibition quoad hoc; but permitted them to proceed to punish the husband for incest." Blackst. Com. vol. i. p. 434. And such was the law of the case until the year 1835, when an act was passed (5 and 6

Secondly, That they make no secret contracts without consent and counsel of their parents or elders, under whose authority they be, contrary to God's laws, and man's ordinances.

Thirdly, That they contract not anew with any other, upon divorce and separation made by the judge for a time; the laws yet standing to the contrary.

To avoid fornication let every man have his wife, and let every woman have her husband: he that cannot contain, let him marry; for better it is to marry, than to burn. 1 Cor. vii. 2, 9.

Unto the married I command, not I, but the Lord, Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled unto her husband: and let not the husband put away his wife. 1 Cor. vii. 10, 11.

I. It is to be noted, that those persons, which be in the direct line ascendent and descendent, cannot marry together, although they are never so far asunder in degree.

II. It is also to be noted, that consanguinity and affinity (letting and dissolving matrimony) is contracted as well in them and by them, which be of kindred by the one side, as in and by them which be of kindred by both sides.

III. Item, That by the laws consanguinity and affinity (letting and dissolving matrimony) is contracted as well by unlawful company of man and woman, as by lawful marriage.

IV. Item, In contracting betwixt persons doubtful, which be not expressed in this table, it is most sure first to consult men learned in the law; to understand what is

Will. IV. chap. 54) which after legalizing certain former marriages, enacted that all marriages which should thereafter be celebrated between persons within the prohibited degrees of consanguinity or affinity, should be "absolutely null and void to all intents and purposes whatsoever."

lawful, what honest and expedient, before the finishing of their contracts.

V. That no parson, vicar, or curate shall solemnize matrimony out of his or their cure, or parish church, or chapel, and shall not solemnize the same in private houses, nor lawless exempt churches, under pains of the law forbidding the same. And that the curate have their certificates, where the parties dwell in divers parishes.

VI. Item, The bands of matrimony ought to be openly denounced in the church by the minister three several Sundays or festival days, to the intent, that who will and can alledge any impediment, may be heard, and that stay may be made till further tryal, if any exception be made there against it upon sufficient caution.

VII. Item, who shall maliciously object a frivolous impediment against a lawful matrimony to disturb the same, is subject to the pains of the law.

VIII. Item, who shall presume to contract in the degrees prohibited (though he do it ignorantly) besides that the fruit of such copulation may be judged unlawful, is also punishable at the ordinary's discretion.

IX. Item, If any minister shall conjoin any such; or shall be present at such contracts making; he ought to be suspended from his ministry for three years, and otherwise to be punished according to the laws.

X. Item, It is further ordained, that no parson, vicar, or curate do preach, treat, or expound of his own voluntary invention, any matter of controversy in the scriptures, if he be under the degree of a master of arts, except he be licensed by his ordinary thereunto; but only for instruction of the people read the homilies already set forth, and such other form of doctrine, as shall be hereafter by authority published, and shall not innovate, or alter any thing in the church, or use any old rite or ceremony, which is not set forth by public authority.

None shall come near to any of the kindred of his

flesh to uncover their shame: I am the Lord. Levit. xviii. 6.

A man may not marry his			A woman may not marry with her		
	Secundus gradus in linea recta ascend.				Secundus gradus in linea recta ascend.
Con.	Avia.	1 Grandmother.	1 Grandfather.	Con.	Avus.
Aff.	Avi relicta.	2 Grandfath. wife.	2 Grandm. husb.	Aff.	Aviæ relictus.
Aff.	Prosocrus vel socrus magna.	3 Wifes grandmother.	3 Hus. grandfath.	Aff.	Prosocer, vel socer magnus.
	Secund. gr. inæqualis in linea transversali ascendente.				Secund. grad. inæqualis. in lin. transvers. asc.
Con.	Amita.	4 Fathers sister.	4 Fathers broth.	Con.	Patruus.
Con.	Matertera.	5 Mothers sister.	5 Mothers broth.	Aff.	Avunculus.
Aff.	Patrui relicta.	6 Fath. bro. wife.	6 Fath. sist. husb.	Aff.	Amitæ relictus.
Aff.	Avunculi relicta.	7 Moth. bro. wife.	7 Moth. sist. hus.	Aff.	Materteræ relictus.
Aff.	Amita uxoris.	8 Wifes fath. sis.	8 Husb. fath. bro.	Aff.	Patruus mariti.
Aff.	Matertera uxoris.	9 Wifes mo. sist.	9 Husb. moth. bro.	Aff.	Avunculus mariti.
	Primus grad. in lin. recta ascendente.				Primus grad. in lin. recta ascend.
Con.	Mater.	10 Mother.	10 Father.	Con.	Pater.
Aff.	Noverca.	11 Stepmother.	11 Stepfather.	Aff.	Vitricus.
Aff.	Socrus.	12 Wifes mother.	12 Husb. father.	Aff.	Socer.
	Primus grad. in lin. recta descendente.				Prim. grad. in linea rect. descendente.
Con.	Filia.	13 Daughter.	13 Son.	Con.	Filius.
Aff.	Privigna.	14 Wifes daugh.	14 Husbands son.	Aff.	Privignus.
Con.	Nurus.	15 Sons wife.	15 Daughters hus.	Aff.	Gener.
	Primus gradus æqualis in lin. transversali.				Primus gradus æqualis in lin. transvers.
Con.	Soror.	16 Sister.	16 Brother.	Con.	Frater.
Aff.	Soror uxoris.	17 Wifes sister.	17 Husb. broth.	Aff.	Levir.
Aff.	Fratris relicta.	18 Brothers wife.	18 Sisters husb.	Aff.	Sororis relictus.
	Secund. grad. in lin. recta descend.				Secund. grad. in lin. recta descend.
Con.	Neptis ex filio.	19 Sons daughter.	19 Sons son.	Con.	Nepos ex filio.
Con.	Neptis ex filia.	20 Daughters dau.	20 Daughters son.	Aff.	Nepos ex filia.
Aff.	Pronurus, i. relic. nepotis ex filio.	21 Sons sons wife.	21 Sons daug. hus.	Aff.	Progener, i. relict. neptis ex filio.
Aff.	Pronurus, i. relic. nepotis ex filia.	22 Daughters sons wife.	22 Daughters dau. husb.	Aff.	Progener, i. relict. neptis ex filia.
Aff.	Privigni filia.	23 Wifes sons dau.	23 Husb. sons son.	Aff.	Privigni filius.
Aff.	Privignæ filia.	24 Wif. daug. dau.	24 Husb. daug. son.	Aff.	Privignæ filius.
	Secundus gradus inæqualis in linea transvers. descend.				Secundus grad. inæqualis in linea transvers. des.
Con.	Neptis ex fratre.	25 Broth. daught.	25 Brothers son.	Con.	Nepos ex fratre.
Con.	Neptis ex sorore.	26 Sisters daught.	26 Sisters son.	Con.	Nepos ex sorore.
Aff.	Nepotis ex frat. rel.	27 Bro. sons wife.	27 Bro. daug. husb.	Aff.	Neptis ex frat. rel.
Aff.	Nepotis ex sor. rel.	28 Sist. sons wife.	28 Sist. daugh. hus.	Aff.	Neptis ex sor. rel.
Aff.	Neptis uxor. ex fra.	29 Wifes brothers daughter.	29 Husb. brothers son.	Aff.	Leviris filius, i. nepos mariti ex frat.
Aff.	Neptis uxor. ex sor.	30 Wifes sist. dau.	30 Husb. sist. son.	Aff.	Gloris filius, i. nepos mariti ex sor.

LXV.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 6.	1564.	Elizab. 7.

Advertisements partly for due order in the publique administration of common prayers, and usinge the holy sacramentes, and partly for the apparell of all persons ecclesiasticall, by vertue of the queenes majesties letters, commaunding the same, the 25th day of January, in the seventh yeare of the raigne of our soveraigne lady Elizabeth, by the grace of God of Englande, Fraunce, and Irelande queene, defender of the faith, etc.—Ex Præfat. Annal. Elizab. Cambd. edit. Hearn. p. 32. seq. (Bodl. 4to. I. 2. Th. Seld.)

The preface.

THE queenes majestye of her godly zeale calling to remembraunce howe necessary it is to the avaunce-

Advertisements partly] These Advertisements and the proceedings consequent thereon occasioned the first open separation of the nonconformists from the church of England, the professed ground of separation being the necessity of wearing the same apparel that was used by the Romanists, but the real point at issue being, and soon afterwards shewing itself to be, the right principle of church government. In Feb. 1566, Humphrey and Sampson proposed the following questions to Bullinger: "Whether any ecclesiastical constitutions may be tolerated, which though from their nature they are free from any thing impious, do not nevertheless tend to edification? Whether any thing of a ceremonial nature may be prescribed to the church by the sovereign without the assent and free concurrence of churchmen? Whether good pastors of unblemished life and doctrine may rightfully be removed from the ministry on account of their noncompliance with such ceremonies?" These and other questions were answered by Bullinger and Gualter in a way calculated to allay the growing discontent, but without satisfying the two impatient theologians who had proposed them. (Zurich Letters, pp. 154, 354.) The Advertisements were drawn up by the archbishop, and other bishops in commission with him, in

ment of God's glory, and the establishmente of Christes pure religion, for all her loving subjects, especially the state ecclesiasticall, to bee knitte together in one perfecte unitye of doctrine, and bee conjoyned in one uniformity of rites and maners in the ministration of God's holy worde, in open prayer and ministration of sacraments, as also to be of one decent behavioure in their outwarde apparell, to be knowne partely by their distinct habits to bee of that vocation (who shoulde be reverenced the rather in their offices, as ministers of the holye thinges whereto they bee called) hathe by her letters directed unto the archebyshop of Canterbury and metropolitane, required, enjoyned, and straightly charged, that with assistance and conference had with other byshops, namely suche as be in commission for causes ecclesiasticall, some orders might bee taken, whereby all diversities and varieties amonge them of the cleargy and the people (as breedinge nothinge but contention, offence, and breache

obedience to peremptory letters addressed to him by the queen, (Strype, Parker, vol. i. p. 307. vol. iii. p. 65,) who had been informed that great irregularities prevailed without any endeavours on the part of the bishops to repress them, and was determined that stricter methods of discipline and good order should be exercised for the future. It appears, however, that several of her council, as for instance Leicester, Burleigh, Knollys, and Walsingham, were disposed to favour the wishes of the puritans; and whether from this cause or some other, although the queen was the person really responsible for these Advertisements, she did not officially give her sanction to them at the time, but left them to be enforced by the several bishops on the canonical obedience imposed upon the clergy and the powers conveyed to the ordinaries by the act of uniformity. Their title and preface certainly do not claim for them the highest degree of authority; and although Strype infers from certain evidence which he mentions, (Parker, vol. i. p. 319,) that they afterwards received the royal sanction, and recovered their original title of articles and ordinances, it seems more probable that they owed their force to the indefinite nature of episcopal jurisdiction, supported, as in this instance was known to be the case, by the personal approval of the sovereign. The way in which the archbishop

of common charity, and be agaynste the lawes, good usage and ordinaunces of the realme) might be reformed and repressed, and brought to one maner of uniformity throughout the whole realme, that the people may thereby quietly honour and serve almighty God in truthe, concord, unity, peace, and quietnes, as by her majesties sayde letters more at large dothe appeare. Whereupon by diligent conference and communication in the same, and at laste by assent and consent of the persons before sayd, these orders and rules ensuing have been thoughte meete and convenient to be used and folowed; nor yet prescribinge these rules as laws equivalent with the eternall worde of God, as of necessity to bynde the consciences of her subjectes in the nature of them considered in themselves, or as they shoulde adde any efficacye or more holynes to the vertue of publique prayer, and to the sacraments; but as temporall orders meere ecclesiasticall, without any vayne superstition, and as rules in some

speaks of them in his articles of enquiry, issued in the year 1569, (No. LXXIII.) certainly assigns to them "public authority," but clearly distinct from that of the crown; and in the year 1584, (No. XCIX.) archbishop Whitgift refers to them as having authority, but still calls them simply the book of Advertisements. It is worthy of remark also, that they are quoted as authoritative in the canons of 1571, but that those canons never received the confirmation of the crown; and that a similar reference was made to them in the canons of 1575 by the convocation of that period, but was expunged by the queen before she ordered the canons to be published. In practice, however, they were uniformly treated as having authority; and being quoted as such in the canons of 1603, which were confirmed by king James (see canon 24), they may be considered as having thereby obtained the royal sanction. They have since been recognised as the Advertisements of queen Elizabeth in the canons of 1640, which were ratified by king Charles I. Comp. Strype, Parker, vol. i. p. 313. vol. ii. p. 75. Ann. vol. i. P. ii. p. 130. Grindal, p. 154. Burnet's H. R. vol. iii. p. 587. Neal's Hist. of the Purit. vol. i. p. 127. ed. 1837. Collier, vol. ii. p. 496. Hallam, Const. Hist. vol. i. pp. 189. 193. 196. Lingard, vol. v. p. 316.

parte of discipline concerning decency, distinction, and order for the time.

Articles for doctrine and preachinge.

Firste, That all they, whiche shalbe admitted to preache, shalbee diligentlye examined for theire conformity in unity of doctrine, established by publique authoritye; and admonished to use sobriety and discretion in teachinge of the people, namely, in matters of controversy; and to consider the gravity of their office, and to foresee with diligence the matters, which they will speake, to utter them to the edification of the audience.

Item, That they sette owte in theire preachinge the reverent estimation of the holy sacramentes of baptisme, and the Lordes supper, excitinge the people to thoften and the devoute receaving of the holy communion of the body and bludde of Christe, in suche forme as is already prescribed in the booke of common prayer, and as it is further declared in an homily concerninge the vertue and efficacye of the saide sacramentes.

Item, That they move the people to all obedience as well in observation of the orders appoynted in the booke of common service, as in the queenes majesties injunctions, as also of all other civill dutyes due for subjectes to do.

Item, That al licences for preaching graunted out by the archebyshop and byshopes within the province of Canterbury, bearing date before the first day of Marche, M.D.LXIV. be voyde and of none effect; and neverthelesse all suche, as shalbe thought mete for the office, to bee admitted agayne without difficulty or charge, painge no more but four pence for the writinge, parchement, and waxe.

Item, If any preacher or parson, vicare or curate so licensed, shall fortune to preache any matter tendinge to dissention, or to the derogation of the religion and doc-

tryne receyved, that the hearers denounce the same to the ordinaries or the next byshope of the same place; but no man openly to contrary or to impugne the same speeche so disorderly uttered, whereby may growe offence and disquyet of the people; but shal be convinced and reproved by the ordinary after suche agreable order, as shall be seene to him according to the gravity of the offence. And that it be presented within one moneth after the wordes spoken.

Item, That they use not to exacte or receave unreasonable rewardes or stipendes of the poore pastors cominge to theire cures to preache, whereby they myght bee noted as folowers of filthye lucre, rather than use thoffice of preaching of charity, and good zeale to the salvation of mens soules.

Item, If the parson be able, he shall preache in his owne person everye three monethes, or else shall preache by another, so that his absence be approved by the ordinary of the dioces in respect of sickness, service, or study at the universityes. Neverthelesse yet for wante of able preachers and parsons to tolerate them withoute penaltye, so that they preache in theyre owne persons, or by a learned substitute, once in every three moneths of the yeare.

Articles for administration of prayer and sacramentes.

First, That the common prayer be sayde or songe decentlye and distinctlye in suche place, as the ordinarye shall thinke mete for the largenesse and streightnesse of the churche and quyer, so that the people may be moste edified.

Item, That no parson or curate, not admitted by the bysshope of the dioces to preache, do expounde in his owne cure, or elsewhere, any scripture or matter of doctrine, or by the way of exhortation, but only study to reade gravely and aptly, without any glosing of the same,

or any additions, the homelyes already sett oute, or other suche necessarye doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, That in cathedrall churches and colledges the holye communion be ministred upon the firste or seconde Sundaye of everye monethe at the leaste. So that both deane, prebendaries, preists, and clerkes do receave, and all other of discretion of the fundation do receave foure tymes in the yeare at the leaste.

Item, In ministration of the holy communion in the cathedrall and collegiate churches, the principall minister shall use a cope with gospeller and epistoler agreably; and at all other prayers to be sayde at the communion table, to use no copes but surplesses.

Item, That the deane and prebendaries weare a surplesse with a silke hoode in the quyer; and when they preache in the cathedrall or collegiate churche, to weare theire hoode.

Item, That every minister sayinge any publique prayers, or ministringe of the sacramentes or other rites of the churche, shall weare a comely surples with sleeves, to bee provided at the charges of the parishe; and that the parishe provide a decente table standinge on a frame for the communion table.

Item, That they shal decentlie cover with carpet, silke, or other decente coveringe, and with a fayre lynnen clothe (at the time of the ministration) the communyon table, and to sett the Tenne Commaundementes upon the easte walle over the said table.

Item, That al communicantes do receave kneeling, and as is appointed by the lawes of the realme and the queenes majesties injunctions.

Item, That the fonte be not removed, nor that the curate do baptize in parishe churches in any basons, nor in anye other forme, then is alredie prescribed, without charginge the parent to be present or absent at the

christening of his childe, although the parent may bee present or absent, but not to answere as godfather for his childe.

Item, That no childe be admitted to answere as godfather or godmother, except the childe hath receaved the communion.

Item, That there be none other holidayes observed besides the Sundayes, but onelye suche as be set out for holidayes, as in the statute, "anno quinto et sexto Edwardi sexti," and in the new calendar authorysed by the queenes majesty.

Item, That when any Christian bodye is in passing, that the bell be tolled, and that the curate be specially called for to comforte the sicke person, and after the tyme of his passinge to ringe no more but one shorte peale, and one before the buriall, and another shorte peale afther the buriall.

Item, That on Sundaies there be no shoppes open, nor artificers commonlye goinge aboute theire affaires worldly; and that in all faires and common markets fallinge uppon the Sunday, there be no shewing of any wares before the service be done.

Item, That in the Rogation dayes of procession they singe or saye in Englishe the two psalmes beginninge, "Benedic anima mea," etc. with the letany and suffrages thereunto with one homelye of thankesgevinge to God, already devised and divided into foure partes, without addition of any superstitiouse ceremonyes heretofore used.

Articles for certayne orders in ecclesiasticall policy.

First, Againste the day of giving of orders appoynted, the byshope shall give open monitions to all men to except agaynste suche as they knowe not to be worthy either for life or conversation. And there to give notice that none shall sue for orders but within their owne

dioces, where they weare borne, or had theire longe tyme of dwellinge, except suche, as shall bee of degree in the universities.

Item, That younge preistes or ministers made or to be made, be so instructed, that they be able to make apte aunsweres concerninge the forme of the catechisme prescribed.

Item, That no curate or minister bee permitted to serve without examination and admission of the ordinary or his deputy in writing, having respect to the greatnes of the cure and the meetnes of the party; and that the sayde ministers, if they remoove from one dioces to another, bee by no means admitted to serve without testimonye of the diocesan, from whence they come, in writing of theyre honesty and ability.

Item, That the bysshop doe call home once in the yeare any prebendary in his churche, or beneficed in the dioces, whiche studieth at the universities, to know how he profiteth in learninge, and that he be not suffered to bee a servinge or waytinge man dissolutely.

Item, That at the archedeacon's visitation the archedeacon shall appoynte the curates to certaine textes of the Newe Testamente to bee conde without booke. And in theire nexte synode to exact a rehearsall of them.

Item, That the churchewardens once in the quarter declare by theire curates in billes subscribed with their handes to the ordinarye or to the nexte officer under him, who they bee, whiche will not readyly paye theire penalties for not comminge to Goddes divine service accordingly.

Item, That the ordinaries doe use good diligente examination to foresee all simoniacall pactes or covenaunts with the patrons or presenters for the spoyle of their glebe, tithes, or mansion houses.

Item, That no persons be suffered to marye within the

Leviticall degrees mentioned in a table, set forthe by the archebysshoppe of Caunterburye in that behalfe anno Domini M.D.LXIII; and if any suche be, to be separated by order of lawe.

Articles for outwarde apparell of persons ecclesiasticall.

Firste, That all archebysshoppes and bysshoppes do use and contineue their accustomed apparell.

Item, That all deanes of cathedrall churches, masters of colledges, all archedeacons, and other dignities in cathedrall churches, doctors, bachelers of divinitye and lawe, having any ecclesiasticall livinge, shall weare in their common apparell abrode a syde gowne with sleeves streyght at the hand without any cuttes in the same; and that also without any fallinge cape; and to weare typpets of sarcenet, as is lawfull for them by thact of parliament "anno XXIV. Hen. octavi."

Item, That all doctors of physicke, or of any other facultye, having any livinge ecclesiasticall, or any other that may dispende by the churche one hundred markes, so to be estemed by the fruites or tenthes of their promotions, and all prebendaries, whose promotions be valued at twenty pound or upward, weare the like apparell.

Item, That they and all ecclesiastical persons or other, havinge any ecclesiasticall livinge, doe weare the cappe appointed by the injunctions. And they to weare no hattes but in their journeinge.

Item, That they in their journeinge do weare theire clokes with sleeves put on, and lyke in fashion to their gownes without gards, welts, or cuts.

Item, That in their private houses and studies they use their owne liberty of comely apparrell.

Item, That all inferiour ecclesiastical persons shall weare longe gownes of the fashion aforesayde, and cappes as before is prescribed.

Item, That all poore parsons, vicars, and curates do

endevor themselves to conforme theire apparrell in like sorte so soone and as convenientley, as theire ability will serve to the same. Provided that their abilitye bee judged by the bysshop of the dioces. And yf theire abilitye will not suffer to buye them longe gownes of the forme afore prescribed, that then they shall weare their shorte gownes agreable to the forme before expressed.

Item, That al suche persons, as have ben or be ecclesiasticall, and serve not the minysterie, or have not accepted, or shall refuse to accepte, the othe of obedience to the queenes majesty, doe from hencefourth abrode weare none of the sayde apparrell of the forme and fashion aforesayde, but to go as mere layemen, till they be reconciled to obedience; and who shall obstinately refuse to do the same, that they bee presented by the ordinarye to the commissioners in causes ecclesiasticall, and by them to be reformed accordingly.

Protestations to be made, promised, and subscribed by them that shall hereafter bee admitted to any office, roome, or cure in any churche, or other place ecclesiasticall.

Inprimis, I shall not preache or publiquely interprete, but onely reade that, whiche is appointed by publique authoritye, without special licence of the bysshope under his seale.

I shall reade the service appoynted playnly, distinctly, and audibly, that all the people may heare and understande.

I shall keepe the register booke accordinge to the queenes majesties injunctions.

I shall use sobrietie in apparrel, and specially in the churche at common prayers, according to order appointed.

I shall move the parishioners to quiet and concorde, and not geve them cause of offence, and shall helpe to

reconcile them, whiche be at variaunce, to my uttermoste power.

I shall reade daylie at the leaste one chapter of the Old Testament, and another of the Newe, with good advisement to thincrease of my knowledge.

I do also faithfully promise in my person to use and exercise my office and place to the honor of God, to the quiet of the queenes subjects within my charge, in truth, concorde, and unitye. And also to observe, kepe, and mentayne suche order and uniformity in all external policye, rites, and ceremonies of the church, as by the lawes good usages and orders are already well provided and established.

I shall not openlye intermeddle with any artificers occupations, as covetously to seke a gayne thereby, havinge in ecclesiastical lyvinge to the somme of 20. nobles or above by yere.

Agreed upon, and subscribed by

Matthæus Cantuariensis
Edmundus Londoniensis
Richardus Eliensis
Edmundus Roffensis
Robertus Wintoniensis
Nicolaus Lincolniensis

} Commissioners in causes ecclesiasticall, with others.

LXVI.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 7.	1564.	Elizab. 8.

Queen Elizabeth's letter to the bishop of London for seizing seditious books transported from beyond sea.—Strype's Annals, vol. i. App. p. 74.

By the queene.

RYGHT reverend father in God, right trustie and wel beloved, we grete you well. Where we be geven to understand, that certain unnatural and seditious subjects of this our realme being fled out of the same, and lyving on the other side of the seas, ceasse not contynually to contrive and send over hither sundry seditious and slanderous books, to be spredde abrode here, partely for there own private gayne, but especially to move the ignorant people to disorder; a thing very requisite to be looked unto, as being merely against all good order and policy of this our state, and contrary also to the statutes and laws of this our realme; we lett you wete, that considering the most parte of those slaunderous books be brought in by such vessells, as arryve within our porte of London, of which place you are the chief pastor and bishoppe; and waying withall that you are one of our commissioners for matters ecclesiasticall; we have

Queen Elizabeth's letter] "Now were many of the English popish recusants become fugitives abroad in Flanders, and particularly in Antwerp and Louvain, and in other places in the king of Spain's dominions. Here they employed themselves in writing very dangerous and seditious books against the queen, and her government: which when they had printed, they caused to be conveyed over hither, and privily dispersed abroad; which had perverted many of the ignorant people, and made them run into disorders." Strype, Ann. vol. i. P. ii. pp. 182. 529.

thought good to appointe you specially to have regarde hereunto. And for the better dealing therein, we have given order to our high treasourer of England expressly by our letters, that he shall suffer suche one or mo persons of discretion, as you shall appointe for this purpose, to resorte to our Custome house of London, as any ship or vessell shall come in from time to time, and ther to syt with our customers and other officers, for the serche and perfecte understanding of the state of suche bookes, and as anye suche shall be found to be brought to your handes, to th'intent that upon the considering of the same, you may do with them, as to your discretion shall be thought good. And further call before you and examine all suche persons, as you shall finde faultie herein, or in any wise to be suspected; and upon due tryall of his faulte to cause him to be punished, as the lawes of this our realme will permit, or otherwise in reason shalbe thought fyt. And yf you shall think yt requisite to have the like order in any other porte; we have also given commaundment to our said treasourer to cause the same to be executed, upon the notice to be given from you, and the diocessan of the place; requiring you therefore to take some care herein, and to make some speciall choyse of the men, that you shall appoincte hereunto, bothe for their discretion, and also for their diligence, in suche sorte, as we may perceive some good to grow by this our order, for the redress of these evil practises. And thes our letters shal be your sufficient warrant in this behalf. Yeven under our signet at our palace of Westminster the 24th day of January, in the eighth yere of our reigne.

LXVII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 8.	1566.	Elizab. 9.

The archbishop's letter to the bishop of London for conformitie.—Reg. Parker, i. fol. 256. b.

RIGHT well beloved brother, after my right hartie commendations in our Saviour Christ. Whereas you do well know what offense is taken, for that diverse and sundry of the state ecclesiastical be so hardlie induced to conformitie, in administration of public prayers

The archbishop's letter] The general sentiments of bishop Grindal on the subject of the habits, and his unwillingness to take decided measures against the nonconformists, are well known. (See Strype, Grind. pp. 154. 446. Parker, vol. i. p. 430. Neal's Puritans, vol. i. pp. 136. 224.) But he had now fortified himself with the opinions of Bullinger and Gualter, whose authority was respected in England beyond that of any other divines of their time; and soon afterwards, for the purpose of making the same impression upon others, he published a private letter of theirs in which they had recommended Sampson and Humphrey, two of the most eminent of the nonconformists, to comply. (Burnet, H. R. vol. iii. p. 591. P. ii. p. 427. Collier, vol. ii. p. 508.) He himself expressed his sentiments to Bullinger in August 1566. in the following manner: "When they who had been exiles in Germany could not persuade the queen and parliament to remove these habits out of the church, though they had long endeavoured it, by common consent they thought it best not to leave the church for some rites, which were not many nor in themselves wicked; especially since the purity of the Gospel remained safe and free to them. Nor had they to this present time repented themselves of this counsel." (Strype, Grind. p. 156. Collier, vol. ii. App. p. 96. Zurich Letters, p. 169.) This letter of archbishop Parker's was written after the memorable sentence of suspension passed by him upon thirty-seven of the London clergy, and was accompanied with a copy of the "Advertisements" (No. LXV) which the archbishop had recently corrected, and now republished, alleging the act of uniformity (1 Eliz. c. 2. §. 16.) as his justification, but acting under the queen's positive command, in his proceedings against the London clergy. Strype, Parker, vol. i. pp. 427. 430.

and sacraments, and in outward apparell, agreable, in regard of order, for them to weare, notwithstanding established, and other orders and ordinances prescribed in the same; in which disorder appeareth (as is commonlie interpreted) a manifest violation and contempte of the quenes majesties authoritie, and abusing her princely clemency in so long bearinge with the same, without execution of condigne severitie for there due correction, if the lawes were extendid uppon them: and whereas the whole state of the realme, by acte of Parliament openly published, doth most ernestly in God's name require us all to endeavour ourselves, to the utmost of our knowledge, duely and truely to execute the said lawes, as we will answer before God; by the which acte also, we have full power and authoritie to reform, and punish by censures of the churche all and singuler persones, which shall offende; and whereas also the quenes most excellent majestie, now a yere past and more, addressed her highness lettres enforcing the same charge, the contents whereof I sent unto your lordship in her name and authoritie, to admonish them to obedience, and so I dowt not but your lordship have distributed the same unto other of our brethren within this province of Canterburye; whereuppon hath ensued in the most part of the realm an humble and obedient conformitie, and yet some few persons, I fear more scrupulous than godly prudent, have not conformed themselves; peradventure some of them for lack of particular description of orders to be followed, which as your lordship doth know, were agreed upon amonge us long agoe; and yet in certeine respects not published now for the spedy reformation of the same, as the quenes highness hath expressly charged both you and me of late. Being therefore cauled to her presence to see her lawes executid, and good orders decreed and observed, I can no less do of my obedience to Almighty God, of my allegiance to her princely estate, and of sin-

cere zeal to the truth and promotion of Christian religion now established, but require and charge you, as you will answer to God, and to her majestie, to see her majesties lawes and injunctions duely observed within your dioc. and allso theis our convenient orders described in theis bookes, at theis present sent unto your lordship; and furthermore to transmitt the same bookes with your lettres (according as hath been heretofore used) unto all others of our brethren within this province, to cause the same to be performid in their severall jurisdictions and charges. And where we have of late the 26th day of this present monthe of March, called before us, according to the quenes majesties commandement in this behalf signified, all manner of parsons, vicars, and curates servinge within the citye of London, and have commanded divers of them in their obedience, who have considered their duties in this behalf; so have we also from this day fourth, suspendid all ministers expressly refusing conformitie from their public ministration whatsoever, and have also denounced sequestration of all the fruites of ther levinges so long tyme as they shall remayne in this disobedience; signifying further, that if within the space of three moneths, from thence next ensuing this advertisement, either any of them do attempt to offend in the like disobedience, and be therefore convicted by the notorious evidence of the facte, or shall continue without reconciling of themselves, and promising and subscribing their conformitie to the lawes and orders agreable, to be then deprived "ipso facto" of all ther spiritual promotions; in which case it may be lawful in due order of lawe to all patrons and doners of all and singuler the same spirituall promotions, or any of them, to presente or collate to the same, as though the person or persons so defending were dead; after which like sort all other ordinaries, after notice given unto all persons within their jurisdictions of the lawes, injunctions, and other orders established for the

same conformitie, I think will follow in order the same example, whereby we trust all contention and just offence amongst the quenes subjects may at the last be suppressed, peace, and quietness in unitie of doctrine, and uniformitie of exterine behaviours recovered, the quenes majesties authoritie reverenced, her lawes obediently regarded, to the promotion of the truth of the gospell, and to the glory of Almighty God, to whom for this tyme I committ you in all grace and vertue as my self. From my house at Lambehith the 28th day of Marche M.D.LXVI.

Your lovinge brother,

MATTHEW Cantuar.

LXVIII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
MATTH. PARKER 8.	1567.	ELIZAB. 9.

Articles to be enquired of in the metropolitical visitatio of the most reverend father in God Matthew, by the providence of God archbishop of Canterbury, primate of all England, and metropolitan, in al and singular cathedral and collegate churches within his province of Canterbury. —Strype's Life of Parker, App. p. 85.

I. FIRST, Whether your dean, archdeacons, and other dignities of your church be resydent or not? whether they be graduates? what other promotions or livings

Articles to be enquired of] This visitation was more especially directed against the diocese of Norwich, which was reported to be in great disorder, owing partly to an old custom of allowing seven years to intervene between the bishop's visitations, and partly to the known forbearance of bishop Parkhurst; of whom as early as in August 1561 secretary Cecil wrote to the archbishop in the following words (Strype, Parker, vol. i. p. 214): "The bishop of Norwich is blamed even of the

every one of them hath? whether every one of them be ministers or not? whether they use semely or priestly garments, according as they are commanded by the quenes majesties injunctions to doe?

II. Item, Whether your prebendaries be resydent, or how many of them? where every one of the rest be? what be their names? what livings they have? what

best sort for his remissness in ordering his clergy. He winketh at schismatics and anabaptists, as I am informed." The articles themselves, although intended primarily for the diocese of Norwich, were strictly applicable to the general condition of the church, and afford evidence of the following facts connected with the progress of its history; that puritanism, and not popery, was now the opponent to be dreaded; that the contest with puritanism was now no longer respecting forms and ceremonies, but principles and doctrines; that opinions were inculcated adverse to good morals and destructive of church authority; and lastly, that the disorders existing in the church had seriously affected the duties owing to the state. (Com. Strype, Parker, vol. i. p. 491. Neal's Purit. vol. i. p. 156.) The first occasion, after holding many private meetings, on which the nonconformists assembled together in a distinct apartment, in order to have worship and a communion after the ritual of Geneva, was on the 19th of June 1567. Neal's Purit. vol. i. p. 161. Collier's Hist. vol. ii. p. 511. In June 1568 Bp. Grindal writes to Bullinger respecting them in the following manner; (Zurich Letters, p. 119.) "Nostra controversia vestiaria, de qua scribis, ad tempus deferbuerat; sed hyeme elapsa recruduit, idque opera quorundam qui magis fervidi sunt, quam aut docti aut pia prudentia præditi. Cives Londinenses nonnulli infimi ordinis, adjunctis quatuor aut quinque ministris, qui neque judicio neque eruditione pollebant, apertam defectionem a nobis fecerunt, atque aliquando in domibus privatis, aliquando in agris, nonnunquam etiam et in navibus, suos habuerunt conventus, et sacramenta administrarunt. Sed et ministros seniores et diaconos suo more ordinarunt; quosdam etiam, qui ab eorum ecclesia defecerant, excommunicarunt. D. Laurentium Humfredum, Sampsonem, Leverum et alios, qui multa passi sunt pro libertate circa res adiaphoras obtinenda, quia sese cum illis non conjungunt, pro semipapistis jam habent, neque illorum conciones audire suis permittunt. Qui hujus sunt factionis numero sunt fere ducenti; sed feminarum quam virorum major est numerus. Consiliarii regii præcipua hujus factionis capita nuper carceribus mandarunt, et hoc agunt, ut hæc secta tempestive coerceatur."

orders they be in? how, or in what apparel they do commonly goe? whether they do preach in their course? or how often? and in what time of the yere they do resort to your cathedral church?

III. Item, Whether your divine service be used, and your sacraments ministred in manner and forme prescribed by the quenes majesties injunctions, and none other way? whether it be said or songe in due time? whether in al points according to the statutes of your church, not being repugnant to any of the quenes majesties laws or injunctions? whether al that were wonte be bound, or ought to come to yt, do so styl? and whether every one of your church openly communicate in the said cathedral church, at the least thrice in the yere?

IV. Item, Whether your grammar school be wel ordered? whether the number of the children thereof be furnished? how many wanteth? and by whose default? whether they be diligently and godly brought up in the fear of God, and wholesome doctrine? whether any of them have been received for money or reward, and by whom? whether the statutes, foundations, and other ordinances touching the same grammar school, and schoolmaster, and the scholars thereof, or any other having doing or interest therein, be kept? by whom it is not observed, or by whose fault? and the like in al points you shal enquire and present of your choristers and master.

V. Item, Whether al officers and ministers of your church, as wel within as without, do their duties in al points obediently and faithfully? and whether your dean, stewards, treasurers, pursers, receyvers, or any officer having any charge, or any ways being accomptant to the said church, do make a plain, faithfull, and true accompt at such days and times, as be limytted and appointed by the statutes, or custome of the said church; making full payment reallie of all arrearages? whether any mony or

goods of the church do remaine in any mans hands? who they be? and what sum remayneth?

VI. Item, you shall enquyre of the doctrine and judgment of al and singular hedd and members of your church; as your dean, archdeacons, prebendaries, readers of divine service, schoolmasters, vicars, petti-canons, deacons, conducts, singing men, choristers, scholars in grammar schools, and al other officers and ministers, as wel within your church, as without; whether any of them do either privilie or openlie preach or teach any unwholesome, erroneous, seditious doctrine, or discourage any man from the reading of the holy scriptures soberly for his edifying; or in any other point do perswade or move any not to conform themselves to the order of religion reformed, restored, and received by public authority in this church of England. As for example, to affirm and maintain that the quenes majesty, that now is, and her successors, kings and quenes of this realm of England, is not, or ought not to be head, and chief governour of this her people, or church of England, as wel in ecclesiastical laws, causes, or matters, as temporal; or that it is not lawfull for any particular church or province to alter the rites and ceremonies publickly used, to better edification; or that any man may, or ought by his private authority, do the same; or that any man is to be borne with, which do extoll any superstitious religion; as reliques, pilgrimages, lightings of candles, kissing, kneeling, or ducking to images; or praying in a tongue not known, rather than English; or to put trust to a certain number of "Pater nosters," or use any beads for the same, or such other things, or to maintain purgatory, private masses, trentalls, or any other fond fantasy invented by man, without ground of God's word; or to say, teach, or maintain, that children being infants should not be baptised; or that every article in our Crede, commonly received and used in the church, is not to be believed of necessity;

or that mortal or voluntary sins committed after baptisme, be not remissible by penance; or that a man, after that he have received the Holy Ghost, cannot syn; or that afterwards he cannot ryse again by grace to repentance; or that any man lyveth without syn; or that it is not lawfull to swear for certain causes; or that civil magistrates cannot punish, for certain crimes, a man with death; or that it is lawful for any man, without outward calling of the magistrates appointed, to take upon him any ministry of Christ's church; or that the word of God doth condemne the regiment of women; or that the word of God doth command sole lyfe, or abstinence from marriage to any minister of the church of Christ, not having the gift of God to live sole; or any other errors, or false doctrine, contrary to the faith of Christ and holy scriptures.

VII. Item, You shall enquire of the names and sirnames of al and singular the abovenamed members, officers, ministers of this your said church, whether you know, or suspect any of them to attaine his room, or lyving by simonie, that is by mony, unlawful covenant, gyft, or reward? who presented him? whether his lyving be in lease? and by whom it is leased? to whom? upon what rent? whether he doth pay any pension for it? for what cause? what sum? and to whom? Whether any of them be known, or suspected to be a swearer, an adulterer, a fornicator, or suspected of any other uncleanlines? whether any of them do use any suspect house, or suspected company of any such faults, any taverne, alehouse, or tippling houses, at any unconvenient seasons? whether any of them be suspected to be a drunkard, a dicer, a carder, a brawler, fighter, quarreler, or unquiet person, a carier of tales, a backbyter, slaunderer, batemaker, or any other ways a breaker of charity or unity, or cause unquietness by any means?

VIII. Item, Whether you have necessary ornaments

and books of your church? whether your church be sufficiently repaired in al parts? what stock or annual rent is appointed toward the reparation of the cathedral church? in whose hands or custody doth it remain?

IX. Item, Finally, you shall present what you think necessary, or profitable for the church, to be reformed, or of new to be appointed, and ordained in the same.

LXIX.

Archiepisc. Cant. MATTH. PARKER 9. | Anno Christi 1568. | Reg. Angliæ ELIZAB. 10.

Queen Elizabeth's and the archbishop of Canterbury's orders for enquiry what strangers were come into the realm for pretence of religion.—Reg. Parker i. fol. 270. b.

To the right honourable and my lovinge brother, the bushop of London, yeve thes.

AFTER my right hartie commendations unto your good lordship premised. Whereas I have of late receivid the quenes majesties most honourable lettres missive, the true tenor whereof hereafter ensueth:

Most reverend father in God, right trustie and right well beloved, we grete you well. Forasmuch as we do understand that there do dayly repair into this our realme great numbers of strangers from the partes beyond the

Queen Elizabeth's and the] This was the third instance in the present reign of inquiries being made respecting foreigners, and it was rendered necessary by the dangerous opinions, affecting not merely the doctrines of the church, but also the foundations of the civil government, which were entertained by anabaptists and others who fled from the persecutions in the Netherlands. There were however many churches of foreigners in London under the superintendance and protection of bishop Grindal. Strype, Parker, vol. i. p. 521. Grindal, p. 198. Ann. vol. i. P. ii. p. 271.

seas, otherwyse than hath been accustomed; and the most parte thereof pretending the cause of there coming to be for to lyve in this realm with satisfaction of ther conscience in Christian religion, according to the order allowed in this our realme; and doubting lest that amongst such numbers, divers may also resort into our realme, that are infectid with dangerouse opinions, contrary to the faith of Christ's church, as Anabaptistes, and such other sectaris, or that be guilty of some other horrible crimes of rebellion, murder, roberyes, or such like committed by them in the partes from whence they do come, to which kynde of people we do in no wise meane to permitte any refuge within our dominions: therefore we do will and require you to geve spedy order and commaundment to the reverend father in God the byshop of London, and all other ordinaries of any place, where you shall thinke any such confluence of strangers to be within your province, that without delaye, speciall and particular visitation, and inquisition be made in every parish for this purpose requisite, of all manner of persons being strangers borne, of what country, qualitie, and estate soever they be, with the probable causes of ther coming into this our realme, and the time of ther continuance, and in what sort they do lyve, and to what churches they do resorte for exercise of Christian religion, with such other things requisite in this case to be understonde, for the worthiness of there continuance in this our realme; and therupon to cause perfecte registers to be made, and so to continue, and to geve advertisement to our justices, and ministers of our lay power, to proceed speedily to the trial of such, as shall be found suspectid of the foresaid crimes, or otherwise that shall not be conformeable to such order of religion as is agreable to our lawes, or as is permitted to places specially appointed for the resorte of strangers, to the exercise of religion in the use of common prayer and the sacraments: and in all

other things we will and require you to use all good diligence and provision, by the meanes of the bysshopes and ordinaries under you, as well in places exempte as otherwise, that no manner of strangers be suffered to remayn within any part of our dominions in your province, but such as shall be knowne or commonly reputed to be of Christian conversation, and meate to lyve under our protection, according to the treatis of entercours betwixt us and other princes our neighbours. Yeoven under our signet at our mannor of Grenewiche the 13th day of May, M.D.LXVIII. the tenth yere of our reign. Thes shall be therfore in the quenes majesties name to will and require your lordship, that having regard (as I doubt not but you will) to the execution of the quenes majesties said lettres within your own diocess, you do also forthwith signifie the tenor thereof to all and singuler my brethren, the other bishops and other ordinaries within my province, where you shall thinke any confluence of strangers to be; willing and commanding them, and every of them, in the quenes majesties name, without delaye to cause the tenor of her majesties said lettres to be executed through every of ther several diocesses and jurisdictions, as well in places exempt as not exempt, as to them and every of them shall appertayne. And thus I byd your lordship most hartely well to fare as myself. From my house at Lambehith the 24th of May, M.D.LXVIII.

The articles of inquiry were as follow:

Articles inquired of in the serche for the number of straungers within the city of London, and about the same, in the months of November and December last past, viz. anno Domini M.D.LXVII.

I. First, You shall inquire how many straungers and aliens, as well men, as women and children, are dwelling

and resyent, or abiding within your severall parishes; and of what nation they be?

II. Item, How long every of them have been dwellyng or abyding there, and what the names of every of them are, and about what time every of them came first hither?

III. Item, Of what trade, lyving, or occupation they be, and how many of them are vehemently suspected or defamed of any evil lyving, or to be setters forward or favourers of any naughtie religion or sect?

IV. Item, Whether they do resorte to their parish churches to hear divine service, and to receave the sacraments, as others of the parishioners do, or are bound to do?

V. Item, How many of them absent themselves from theyr said several parish churches, and what their names be?

VI. Item, How many of them resorte to their churches appointed for straungers here in the city of London?

LXX.

Archiepisc. Cant. Matth. Parker 10. | Anno Christi 1569. | Reg. Angliæ Elizab. 11.

A licence for severall recreations on Sunday tollerated by queen Elizabeth.—Ex Apographo in Præfat. Tho. Hearnii ad Cambden. Elizab. p. 28.

To all majors, shereffes, constables, and other hed officers within the countie of Middlesex.

AFTER our hartie commendations. Whereas we are enformed that one John Seconton Powlter, dwell-

A licence for severall] For the sports and pastimes mentioned in this license, see Ascham's Toxoph. p. 109. ed. 1788. Strutt's Sp. and Past. p. 56, &c. ed. 1810. Stub's Anatomie of Abuses, p. 134.

inge within the parishe of St. Clementes Daines, beinge a poore man, havinge foure small children, and fallen into decaye, ys lycensed to have and use some playes and games at or uppon nyne severall Sondaies for his better releif, comforte and sustentacion, within the countie of Middlesex, to comense and begynne at and from the 22d daie of Maye next comynge after the date hereof, and not to remayne in one place not above thre severall Sondaies; and, we consideringe that great resorte of people is lyke to come thereunto, we will and require you as well for good order, as also for the preservation of the quenes majesties peace, that you take with you foure or fyve of the discrete and substanciall men within your office or liberties, where the games shal be put in practise, then and there to foresee and doo your endevor to your best in that behalf duringe the contynuance of the games or playes, which games are hereafter severallie mencyoned; that is to saye, the shotinge with the standerd, the shotinge with the brode arrowe, the shotinge at the twelve skore prick, the shotinge at the Turke, the leppinge for men, the runninge for men, the wrastlinge, the throwinge of the sledge, and the pytchinge of the barre, with all suche other games as have at any time heretofore, or now be lycensed, used, or played. Yeoven the 26th daie of April in the eleventh yere of the quenes majiestie's raigne.

LXXI.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 10.	1569.	Elizab. 11.

The archbishop's letter to the bishop of London about the provision of arms to be made by the clergy.—Reg. Parker, i. fol. 278. a.

AFTER my hartie commendations unto your good lordship premised. I have of late received (as your lordship knoweth) commandment from the quenes highness, and her honorable privy councill, to take order for a certain view to be had, and with spede certified, of

The archbishop's letter] The extensive conspiracy created by the duke of Norfolk, followed by the rebellion which broke out in the north under the earls of Northumberland and Westmoreland, and the several attempts that were made for the liberation of the Scottish queen, occasioned great alarm at the court of Elizabeth, and led to every possible measure of prudence and self-defence. "I find," says Strype "in one of the archbishop's MSS. in the Bene't college library, that this following was the way propounded of laying the charge of armour on the clergy.

They that had £ per ann. were rated to find	Corslets	Almain Rivets	Pikes	Long Bows	Sheaves of Arrows	Steel Caps or Skulls	Black Bills or Halberds	Harquebuts
200	1	2	1	2	2	2		1
100	1	1	1	2	2	2		
40		2		1	1	1	1	
30		1		2	2	2	1	

"The archbishop taxed himself at six horse with armour; ten light horse with their furniture; forty corslets; forty Almain rivets; forty pikes; thirty long bows; thirty sheaves of arrows; thirty steel caps; twenty black bills; twenty harquebuts; and twenty morions." Strype, Parker, vol. i. pp. 543, 544. Comp. Lingard, vol. v. p. 288. Zurich Letters, p. 213.

armour to be provided by the clergy of the province of Cant. according to the proportion and rate prescribed and used in the tyme of the raigne of the late king and queen, king Philippe and queen Mary, which rate and proportion is to theis lettres in a schedule annexed; these are to will and requier your lordship to geve order as well to the clergy of your own dioces, for the reddy performance of the same, as also to signifie the said commandment to the residewe of my brethren, the other bysshopes of my province of Cant. willing and commanding them, and every of them, forthwith to accomplish her highness said commandment in every ther several dioceses and jurisdictions, as to them and ther bounden dueties appertayneth, and the same view by them and every of them so taken, according to the said rate and proportion, spedely to certifie unto me at Lambehith, with the names, surnames, and promotions of all that, according to the said schedule, be chargeable with any such provision. And thus I byd your lordship most hartely well to fare as my self. From my house at Lambehith the 6th of May, M.D.LXIX.

Whereas the lordes of the quenes majesties most honorable privye counsaile have geven commaundment for the provision of armour and other furniture by the clergie of this realm, according to such order and rates, as was used in the tyme of the late king Philippe and queen Mary, the several rates and order then used in that behalf are hereafter particularly specified; videlicet

That every one of the clergie having landes, or possessions of estate of enheritage of freholde, shall provide and find, and be chargeble with armour, horses, and other furniture in such sort, and in manner, and forme, as every temporall man is charged, by reason of his landes and possessions, by vertue of the statute made in the fourth and fifth yeres of the reignes of the late king Philippe and queen Mary.

Item, That every one of the said clergie, having benefits, spiritual promotions or pensions, the clere value whereof, either by themselves, or joyned together, do amounte to the clere yerely value of xxx*l.* or upwards, shall be bound and charged to provide, have, and maynteyne armour, and other provision requisite, according to such proportion and rate, as the temporaltie are bound and charged by the said statute, by reason of their moveable goodes.

Item, If any of the clergie of this realm have both temporall landes and possessions, and also spiritual promotions, he shall be charged with armour and other provision according to the greatest rate of one of them, and not with both.

Observations in rating the proportion of armour.

I. Furst, The bushop to rate himself amongest the temporaltie for landes.

II. Secondly, To rate the dean and prebendaries, as the temporaltie, for goods from xxx*l.* upwards.

III. Item, To rate the whole diocess in like sorte.

IV. Item, To accompte such as be resident within the diocess under the somme of xxx*l.* and yet having benefices or pensions elsewhere to make up the same somme or upwardes, to be rated there amonge the supplies.

V. Item, To rate every incumbent where he is resident, and every ordinarie chaplain not resident, in the diocess where he serveth.

LXXII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 10.	1569.	Elizab. 11.

Letter of the council to the archbishop of Canterbury about the recovering the discipline of the church.—Ex originali in Sylloge Epist. annex. Tito Livio Foro-Juliensi edit. Hearn. p. 179. seq.

AFTER our very heartie commendations to your good lordship. The queen's majesty of late in conference

Letter of the council] Strype, Parker, vol. i. p. 557. The earnest admonitions given in this letter on the subject of preaching, were occasioned not merely by the great exertions made equally at this period by papists and puritans, and the danger in which the civil government was then placed, but also by the recent silencing of many of the most active preachers on account of their nonconformity. The severe tone of reprehension adopted towards the bishops, was in accordance with the general spirit of the times, which found matter of accusation against them in various causes, but more especially in the coarse treatment they experienced from the court, in the odium they contracted from the queen's extreme love of discipline, and the unreasonable impatience that was felt at the slow progress of general improvement. This spirit is abundantly shewn in the preamble of the statute 13 Eliz. c. 10, which charges ecclesiastics with the spoliation of church property. It was also shewn in the persecution sustained by archbishop Sandys in his northern province, and in the frequent appeals that were made by the bishops to Cecil and Walsingham for support and protection. And doubtless there were cases in which severe reprehension was fully deserved; for it is on record that bishop Scambler was translated from Peterborough to Norwich on account of the readiness he had shewn to assist in the plunder of the church. (Wharton's Observ. on Strype's Cranm. p. 1055.) But the just and honest view of the subject may be given in the following words of lord Bacon, written near the close of Elizabeth's reign. "It is the double policy of the spiritual enemy either by counterfeit holiness of life to establish and authorize errors, or by corruption of manners to discredit and draw in question truth and things lawful. This concerneth my lords the bishops, unto whom I am witness to myself that I stand affected as I

with us upon the state of this her realm, among other things meet to be reformed, is moved to think, that universally in the ecclesiastical government the care and diligence, that properly belongeth to the office of bishops, and other ecclesiastical prelates and pastors of this church of England, is of late years so diminished and decayed, as no small number of her subjects, partly for lack of diligent teaching and information, partly for lack of correction and reformation, are entered either into dangerous errors, or into a manner of life of contempt or libertie, without use or exercise of any rite of the church, openly forbearing to resort to their parish churches, where they ought to use common prayers, and to learn the will of God by hearing of sermons, and consequently receive the holy sacraments. Of the increase of which lamentable disorders her majestie conceiveth great grief and offence, and therefore hath expresly charged us to enquire the truth hereof by all good means possible, and to provide speedily for the reformation and remedie hereof. Whereupon according to her majesties charge, and as we find it very requisite of our own ducties, as well towards Almighty God, as to her majestie and our countrey, we have entered into a further consideration hereof; and though we find a concurrencie of many causes, whereupon such general disorders and contempts have of late years grown and encreased, (the remedie

ought. No contradiction hath supplanted in me the reverence that I owe to their calling; neither hath any detraction or calumny imbased mine opinion of their persons. I know some of them, whose names are most pierced with these accusations, to be men of great virtues; although the indisposition of the times, and the want of correspondence many ways, is enough to frustrate the best endeavours in the edifying of the church. And for the rest, generally, I can condemn none. I am no judge of them that belong to so high a Master: neither have I 'two witnesses.' And I know it is truly said of fame, 'Pariter facta atque infecta canebat.'" Advertisement on Church Controversies, Works, vol. ii. p. 507.

whereof we mean to seek and procure by as many other good meanes as we can,) yet certainly we find no one cause hereof greater, nor more manifest, than an universal oversight and negligence (for less we cannot term it) of the bishops of the realm, who have not only peculiar possessions, to find, provide, and maintain officers, but have also jurisdiction over all inferior ministers, pastors, and curates, by them to enquire or be informed of these manner of contempts and disorders, and by teaching and correction to reform them; or if the offenders should for any respect appear incorrigible, thereof to make due information to her majestie, as the supream governor under God of the whole realme. And surely, though we know, that some of the bishops of the realme are to be more commended than some other, for preaching, teaching, and visiting of their diocese, yea and for good hospitality, and other good examples of life; yet at this time doubting, that a great part of the realm in sundrie places is touched with the infection of these disorders, tho' some more, some less, and (as we fear) no bishoprick fully free: we have therefore necessarily concluded to notifie to every one of the bishops alike this her majestie's carefullness and desire to have her realm herein reformed, and for that purpose at this present, to seek the understanding of every diocese in certain points thereafter following. And therefore we will and require your lordship in her majestie's name, that first ye will earnestly conceive, and thankfully allow, of this her majestie's godly disposition, and next that yow do circumspectly and as quietly as yow may (without any manner of proceeding, likely to breed public offence) enquire or cause to be enquired by such, as are faithful officers, and not dissemblers, what persons they be, and of what qualitie, degree, and name, that have not of late time resorted to their parish churches within your diocese, or have not used the com-

mon prayers, according to the lawes of the realm, or have not at usual times received the holy sacrament, and how long they have forborn. And further also we require to be advertised, what ecclesiastical public officers yow have under your lordship in your diocese, who they be, what their names and degrees, ordained to see to the execution of the laws of the church. Likewise what preachers yow have, properly for the more part conversant with yourself in your houshold, and what other preachers residing abroad in your diocese, and what ecclesiastical livings every of them hath, with the values thereof, or what other stipends they have, wherewith they have any maintenance or sustentation to continue in their functions. Likewise we require yow by authority of these our letters to conferr with the dean and chapter of your cathedral church, and with the heads of any other collegiate church in your diocese, or with any other persons having any peculiar jurisdiction within your diocese, and cause them to certifie distinctly by writing, what number of prebendaries, canons, and preachers they have, which do reside within the said churches and jurisdictions, and how many do not reside, and how many of them do, and not use to preach, and what be their names and degrees, and in like sort the names and degrees of them, that have any sustentation in their churches to preach, and yet do not reside, nor do preach. And likewise we desire to be advertised, what churches or places ordained to have common prayer, are by any meanes presently void of curates, and in whose default the same happeneth, and in what sort yow think the same may be best remedied. And whilst yow shall be occupied in the inquisition hereof, wherein we would have yow use all good diligence; we heartily and earnestly require your lordship, as yow would be counted worthy of your calling, to employ all your care and industry in procuring more diligent preaching and teaching within your diocese, as well by your self, as

by all others having the gift to preach: and therein to use all charitable means by diligent instruction and faithful teaching and example of life, to stay the good, faithful, and obedient subjects in their duties, and to induce and perswade others to return from their disorders and errors, so as all parties may observe their duties in the public and open service of Almighty God, according to his ordinance, and as by the common order of the realm is for God's honour established. And whatsoever your lordship shall think meet and needful to be granted or devised for your furder assistance, thereof to advertise us, whom yow shall find ready to add and satisfie yow as farr forth, as we shall find in our powers reasonable, either by our selves, or by meanes to her majestie, whom we perceive earnestly disposed to have the glory of God increase, by the due reverence of all her subjects in his service, according to his blessed word and commandment. And thus we bid your good lordship well to fare. From Windsore 6th of November, M.D.LXIX.

Your lordship's loving friends,

N. Bacon Canc.	W. Howard.
F. Bedford.	R. Sadleir.
E. Clynton.	F. Knollys.
W. Northt.	Wa. Mildmay.
R. Leicester.	W. Cecil.

Postscript: We pray your lordship not to delay the answering to us with speed the names of the recusants to come to church, without delaying for the rest, and to procure the like certificates of these matters from the bishopricks of Chichester and Oxford now vacant, and to that end to send them a copie of these our letters, with special charge to see the same accomplished.

LXXIII.

Archiepisc. Cant. Matth. Parker ii. | Anno Christi 1569. | Reg. Angliæ Elizab. 12.

Articles to be enquired of within the diocese of Canterbury, in the ordinarie visitation of the moste reverende father in God Matthew, by the providence of God archebyshop of Canterbury, primate of all Englande and metropolitane, in the yeare of oure Lorde God M.D.LXIX. Ex Reg. Parker, i. fol. 302. a.

INPRIMIS, Whether divine service be sayde or songe by youre minister or ministers in your severall churches duely and reverently, as it is set forth by the lawes of this realme, without any kinde of variation. And whether the holy sacramentes be likewise ministred reverently in such manner, as by the lawes of this realme, and by the quene's majesties injunctions, and by thadvertisementes set forthe by publike authority is appointed and prescribed.

II. Item, Whether you have in youre paryshe churches all things necessary and requisite for common prayer and administration of the sacraments, specially the booke of common prayer, the Bible in the largest volume, the homilyes, with the paraphrases of Erasmus, a convenient pulpit wel placed, a comly and decent table for the holy

Articles to be enquired] This visitation was made by commission granted to the suffragan of Dover and others, and seems to have been occasioned by the preceding letter of the council. Among the new inquiries are (art. 16) "Whether there be in your quarters any that openly or privily use or frequent any kind of divine service or common prayer, other than is set forth by the laws of the realm," and (art. 18) "whether there be any that keep any secret conventicles, preachings, lectures or readings, contrary to the laws." Comp. Strype, Parker, vol. i. p. 562.

communion covered decently, and set in place prescribed by the quene's majesties injunctions, the cheste or boxe for the poore men, and al other thinges necessary in and to the premisses. And whether your aulters bee taken downe, accordinge to the commaundemente in that behalfe geven.

III. Item, Whether youre prestes, curates, or ministers do use in the time of the celebration of divine service to weare a surples, prescribed by the quene's majestie's injunctions and the boke of common prayer. And whether they do celebrate the same divine service in the chauncell or in the churche, and do use all rites and orders prescribed in the boke of common prayer, etc. and none other.

IV. Item, Whether your curates or ministers do publiquely in theire open churches reade in manner appoynted the quene's majestie's injunctions and homelies; the aduertisementes lately sette forthe by publique authoritie. And whether the same in all poyntes be duly observed.

V. Item, Whether your curates or ministers or any of them do use to minister the sacramente of baptisme in basons, or els in the fonte standing in the place accustomed. And whether the same fonte be decently kepte. ¶ And whether they do use to minister the holye communion in waferbread according to the queene's majestie's injunctions, or els in common bread. ¶ And also whether they do minister in any prophane cuppes, bowles, dishes, or chalices heretofore used at masse, or els in a decent communion cuppe provided and kept for the same purpose only. And whether the communicants do use to receyve the holy communion standinge, sittinge, or els knealinge.

VI. Item, Whether ymages and al other monuments of ydolatry and superstition be destroyed and abolyshed in your several paryshes. And whether your churches

and chauncels be well adorned and conveniently kept without waste, destruction, or abuse of anye thinge. Whether the roode lofte be pulled downe, according to the order prescribed: and if the partition betweene the chauncell and the churche be kepte. Whether youre churchyardes be well fenced and cleanly kepte. Whether anye sale have been made of youre churche goods, by whom and to whom, and what hathe been done with the moneye thereof commyng. Whether youre chauncels and parsonages be well and sufficiently repaired. Whether any man have pulled downe or discovered any church, chauncel, chappel, almeshouse, or suche like, or have plucked downe the bells, or have felled or spoyled any wood or timber in any churchyarde.

VII. Item, Whether there be any parsons, that intrude themselfe, and presume to exercise any kinde of mynistery in the churche of God without imposition of handes and ordinary aucthority. Whether theire churche or chappell be served with any readers. Or whether any minister do remove from any other diocese to serve in this without letters testimoniall of the ordinary from whome he came, to testify the cause of his departynge thence and of hys behaviour. Or any beinge once preist or minister, that dothe not minister or frequente and resorte to the common prayer now used, and at tymes appoynted communicate. And whether anye such do goe and boaste himselfe lyke a layman.

VIII. Item, Whether youre parsons and vicars be residente continually upon their benefices. Whether they give themselves to devoute prayer, discreate reading of the scripture, and godly contemplacion, and releave the poore charitably to their hability, according to the queen's injunctions. Whether they pray for the prosperous estate of the quene's majestye, as is prescribed in her graces injunctions.

IX. Item, Whether anye of youre ministers dothe or

hathe admitted any notoriouse sinner or malicious person out of charitie, withoute juste penaunce done and reconciliation had, to receave the holy communion; or any that hath not receaved the same accordinge as to a Christian appertayneth, and by the lawes it is appoynted. And whether you do heare or knowe any, that doth use to say or heare the private masse, or doe use any other service, then is prescribed by the lawes of this realme.

X. Item, Whether your ministers doe call uppon fathers, mothers, and maisters of youthe to bringe them up in the feare of Almighty God, in obedience and in convenient occupations. Whether they bee peacemakers and exhorte the people to obedience to their prince, and to all other that be in authoritie, to charity and mutual love among themselves. Whether they geve themselves to superstition, and bee maintainers of the unlearned people in ignoraunce.

XI. Item, Whether your parsons, vicars, and curates be common gameners, hunters, haunters of tavernes or alehouses, suspected of any notable crime, fauters of forrein poures, letters of good religion, preachers of corrupt doctrine, stubborne or disobedient to lawes and orders. Whether they be geven to filthy lucre. Whether they be light either in exaumple of life, or in unwont and unsemely apparell.

XII. Item, Whether anye of your benefices be vacant, how longe they have ben vacant, who is patrone. Whether there be any laye or temporall men (not beinge within orders) or children, or anye other (within age) that hath or enjoyeth ani benefice or spiritual promotion; any patron that suffereth any benefice to be vacante, and taketh the tithes and other fructes to himselfe.

XIII. Item, Whether your ministers keepe their registers well, and do present the copy of them once every yeare by indenture to the ordinary or his officers. And teache the articles of the fayth, and the tenne commaunde-

mentes, and the Lorde's prayer, as is prescribed them in the catechisme.

XIV. Item, Whether youre parsons and vicars have any other or mo benefices; where and in what countrey they bee: whether they came by them by symony, or other unlawful meanes. Whether they do let their benefices to farme, or els kepe them in theire owne handes. Whether they keepe hospitalitye or not. Whether in their absence they leave their cures to honest, learned, or expert curates. Whether they make their ordinarye sermons accordinge to the queene's majestie's injunctions as they oughte to do, and saye theire service sensibly and distinctly.

XV. Item, Whether the laye people be diligent in comminge to the churche on the holy dayes, and with all humbleness, reverentlye and devoutelye do geve themselves to the hearinge of commune prayer in the time thereof, and otherwise occupy themselves in private praiers, readinge of scriptures, or other vertuouse exercise. Yf anye be negligente or wilfull, whether the forfaiture be leved on their goods to the use of the poore, according to the lawes of this realm in that behalf provided. And what mony hath ben gathered by the churchewardens of the forfets.

XVI. Item, Whether there be in your quarters any that openly or privily use or frequent any kinde of divine service, or common prayer, other then is set forth by the lawes of this realme; and disturbers of common prayers or letters of the worde of God to be reade, preached, or hearde: anye that by coverte or craftye meanes deprave or contemne the same; or that speake to the derogation of the queene's majestie's aucthority and power, or of the lawes set out by publike aucthority.

XVII. Item, Whether there be amonge you any blasphemers of the name of Almighty God, adulterers, baudes, or receavers of such persons; any suspected of

incest or any other notoriouse fault, sin, or crime; any dronkardes, ribalds, common slaunderers of their neighboures, raylers, or scolders, sowers of discorde betweene neighboures by playes, rimes, famouse libels, or otherwise.

XVIII. Item, Whether there be in your parishes any inkeepers, or alewives, that admit any resorte to their houses in tyme of common prayer. Anye that commonlye absente themselves from theyre owne churches: or otherwise idely or lewdlye prophaneth the Sabbath day. Any that keepe any secret conventicles, preachings, lectures, or readings contrary to the lawes. Any suspected of heresy, or that maintain any erronious opinions contrary to the lawes of Almighty God and good religion, by publique authoritie in this realme set forth.

XIX. Item, Whether there be in these parties, which minister the goodes of those, whiche be deade, without aucthoritie, any executors that havie not fulfilled their testators will, specially in paying of legacies geven to good and godly uses; as to the reliefe of poverte, to poore schollers, orphanes, highewaies, mariage of poore maidens, and suche like. Whether youre hospitals and almeshouses be justly used accordinge to the foundation and auncient ordinaunces of the same. Whether there be any other placed in them, than poore, impotent, and needy persons, that hath not otherwise wherewith or whereby to live.

XX. Item, Whether there be any which of late have bequeathed in their testamentes, or otherwaies ther be appointed by ordinaries any summes of mony, jewelles, plate, ornamentes, or annuities for the erection of any obites, diriges, trentals, or any such like use, now by the lawes of this realme not permitted; and if there be, that you present the names of such executors, the quantity and quality of the guifte, that ordre may be taken therin accordingly.

XXI. Item, Whether there be any mony or stoke, appertaininge to any paryshe churche, in anye manne's handes, that refuse or differeth to paye the same; or that useth fraude, deceite, or delaye to make anye accompte in the presence of the honestye in the parishe for the same. Whether youre churchewardens and others aforetyme, have gyven the yearly accompte, accordinge unto the custome as it hath been aforetime used. Whether the store of the poore mennes boxe be openlie and indifferentlie given where nede is, without parcial affection. Whether any stocke of cattel or grain appertaininge to your churches be decaied; by whose negligence, and in whose handes.

XXII. Item, Whether youre schoolemasters be of a sincere religion, and be diligent in teaching and bringing up of youth. Whether they teach any other grammar, then such as is appointed by the queene's majestie's injunction annexed to the same, or not.

XXIII. Item, Whether there be anye among you that use sorcerie or inchauntement, magike incantations, or nigromancie, or that be suspected of the same.

XXIV. Item, Whether there be anye in these partes, that have maried within degrees of affinitie or consanguinitie, by the lawes of God forbidden, so set oute in a table for an admonition. Any man that hath two wives, or anie woman that hath two husbandes. Anie that beinge divorced or seperated aside, hath maried againe. Anye maried that have made pre-contracts. Anye that have married without banes thrise solemnelye asked. Anye couples maried that live not together, but slaunderouslie live apart. Any that have maried out of the parishe churche, where they ought to have the same solemnised.

XXV. Item, Whether any youre ordinaries within this dioces, theire chauncellor, officialls, commissaries, registers, and all and singuler others, that have or do exercise

any visitation or jurisdiction ecclesiastical within any part of this dioces, have uprightly, faithfully, and unfaynedly to the uttermost of their powers observed in theyre owne persons, and towardes all other put in due execution the queene's majestie's ecclesiasticall lawes, statutes, injunctions, and al her highnes other commaundementes published for uniformitie of doctrine, and due order of the publike ministration of God's holy worde and sacramentes, and have commended and favored all such as sought the same, and condignely punished al suche as sought the contrary.

XXVI. Item, Whether have any of them at any time wittingly suffered faultes and transgressions to remayne unpunished, for mony, gayne, pleasure, frendeshippe, or any other affectionate respecte; or yf any of them be or have beene burdensome to the subjectes of theire severall jurisdictions, by exacting or takinge excessive fees, procurations, any rewardes or commodities by the way of promotion, gift, contribution, helpe, loane, redemption of penance, omission of quarter sermons, obtaining of any benefice or office, or any other like ways or meanes.

XXVII. Item, Whether the parishioners of everye parishe duelye pay unto the collectors of the same for the poore, accordinge to the statute in that behalfe provided, all suche sommes of money as they be cessid at, or of benevolence have graunted, for the reliefe of the poore, or no; or whether any have or doe refuse to paye the same or no.

Generally, Whether there be any evill livers or offendors of the lawes of Almightie God: anie suspected of any notorious sinne, faulte, or crime, to the offence of Christian people committed: anie that stubburnlie refuse to conforme themselfe to unitie and good religion: anie that bruteth abroad rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnesse of Christe's churche and Christian congregation.

LXXIV.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker ii.	1570.	Elizab. 12.

Damnatio et excommunicatio Elizabethæ reginæ Angliæ, eique adhærentium, cum aliarum pœnarum adjectione, per papam Pium quintum.—Ex Bullario Romano, vol. ii. p. 229. ed. 1638.

PIUS episcopus, servus servorum Dei, ad perpetuam rei memoriam. Regnans in excelsis, cui data est omnis

Damnatio et excommunicatio] This bull bears date the 27th of April, 1570. It was soon known and read (although very privately) in England; for on the 10th of July in the same year bishop Cox wrote to Bullinger, requesting him to reply to three of the propositions contained in it. (Hess, Catal. vol. ii. p. 215.) On the 7th of August bishop Jewel wrote to Bullinger on the same subject, and sent him a copy of the bull. (Hess, Cat. vol. ii. p. 215. Strype, Ann. vol. i. P. ii. p. 579. Zurich Lett. p. 229.) On the 2nd of March 1571, Felton affixed the bull to the gates of the bishop of London's palace. (Strype, Ann. vol. ii. P. i. p. 73.) On the same day bishop Jewel in writing to Bullinger respecting the bull, says that the attempts of the pope are so completely exposed, "ut nunc a pueris rideantur." (Hess, Cat. vol. ii. p. 218.) On the 27th of July 1571, Hilles in a letter to Bullinger says that the confutation that he had sent to England in MS. was then in the press, together with his letter addressed to the archbishop of York and the bishops of Ely and Salisbury. (Hess, Cat. vol. ii. p. 219. Zur. Lett. p. 243.) In the same year Day the printer informs Bullinger that the work, as printed by himself and corrected by bishop Cox, was ready for circulation, and sends him several copies of it. (Hess, Cat. vol. ii. p. 222.) The bishops at first had great doubts whether they should be acting wisely in publishing the answer to a paper which was not very generally known. That answer was however read by the queen herself, and finally published in English as well as Latin; the queen's approval being conveyed to Bullinger by archbishop Grindal in January 1572, and by bishop Cox in the following month. (Hess, Cat. vol ii. pp. 222. 224.) Comp. Strype, Ann. vol i. P. ii. pp. 354. 579. Parker, vol. ii. p. 78. Hallam, Const. Hist. vol. i. p. 147. Lingard, vol. v. p. 298.

in cælo et in terra potestas, unam sanctam, catholicam, et apostolicam ecclesiam, extra quam nulla est salus, uni soli in terris, videlicet apostolorum principi Petro, Petrique successori Romano pontifici, in potestatis plenitudine tradidit gubernandam. Hunc unum super omnes gentes et omnia regna principem constituit, qui evellat, destruat, dissipet, disperdat, plantet, et ædificet, ut fidelem populum, mutuæ charitatis nexu constrictum, in unitate Spiritus contineat, salvumque et incolumem suo exhibeat salvatori.

Quo quidem in munere obeundo, nos ad prædictæ ecclesiæ gubernacula Dei benignitate vocati, nullum laborem intermittimus, omni opera contendentes, ut ipsa unitas et catholica religio (quam illius auctor ad probandam suorum fidem et correctionem nostram, tantis procellis conflictari permisit) integra conservetur. Sed impiorum numerus tantum potentia invaluit, ut nullus jam in orbe locus sit relictus, quem illi pessimis doctrinis corrumpere non tentarint; adnitente inter cæteros flagitiorum serva Elizabetha, prætensa Angliæ regina, ad quam veluti ad asylum omnium infestissimi profugium invenerunt. Hæc eadem, regno occupato, supremi ecclesiæ capitis locum in omni Anglia, ejusque præcipuam auctoritatem atque jurisdictionem monstruose sibi usurpans, regnum ipsum jam tum ad fidem catholicam et bonam frugem reductum, rursus in miserum exitium revocavit.

Usu namque veræ religionis, quam ab illius desertore Henrico VIII. olim eversam, claræ memoriæ Maria, regina legitima, hujus sedis præsidio reparaverat, potenti manu inhibito, secutisque et amplexis hæreticorum erroribus, regium consilium ex Anglica nobilitate confectum diremit, illudque obscuris hominibus hæreticis complevit, catholicæ fidei cultores oppressit, improbos concionatores atque impietatum administros reposuit; missæ sacrificium, preces, jejunia, ciborum delectum, cœlibatum, ritusque catholicos abolevit; libros, manifestam hæresim conti-

nentes, toto regno proponi, impia mysteria et instituta ad Calvini præscriptum a se suscepta et observata, etiam a subditis servari mandavit; episcopos, ecclesiarum rectores, et alios sacerdotes catholicos suis ecclesiis et beneficiis ejicere, ac de illis et aliis rebus ecclesiasticis in hæreticos homines disponere, deque ecclesiæ causis decernere ausa, prælatis, clero, et populo, ne Romanam ecclesiam agnoscerent, neve ejus præceptis, sanctionibusque canonicis obtemperarent, interdixit; plerosque in nefarias leges suas venire, et Romani pontificis auctoritatem atque obedientiam abjurare; seque solam in temporalibus et spiritualibus dominam agnoscere jurejurando coegit; pœnas et supplicia in eos, qui dicto non essent audientes, imposuit; easdemque ab iis, qui in unitate fidei et prædicta obedientia perseverarunt, exegit; catholicos antistites, et ecclesiarum rectores in vincula conjecit, ubi multi diuturno languore et tristitia confecti, extremum vitæ diem misere finiverunt. Quæ omnia cum apud omnes nationes perspicua et notoria sint, et gravissimo quamplurimorum testimonio ita comprobata, ut nullus omnino locus excusationis, defensionis, aut tergiversationis relinquatur.

Nos multiplicantibus aliis atque aliis super alias impietatibus et facinoribus, et præterea fidelium persecutione, religionisque afflictione, impulsu et opera dictæ Elizabethæ quotidie magis ingravescente, quoniam illius animum ita obfirmatum atque induratum intelligimus, ut non modo pias catholicorum principum de sanitate et conversione preces, monitionesque contempserit, sed ne hujus quidem sedis ad ipsam hac de causa nuncios in Angliam trajicere permiserit; ad arma justitiæ contra eam de necessitate conversi, dolorem lenire non possumus, quod adducamur in unam animadvertere, cujus majores de republica christiana tantopere meruere. Illius itaque auctoritate suffulti, qui nos in hoc supremo justitiæ throno, licet tanto oneri impares, voluit collocare, de

apostolicæ potestatis plenitudine declaramus prædictam Elizabetham hæreticam et hæreticorum fautricem, eique adhærentes in prædictis, anathematis sententiam incurrisse, esseque a Christi corporis unitate præcisos; quinetiam ipsam prætenso regni prædicti jure, necnon omni et quocunque dominio, dignitate, privilegioque privatam.

Et item proceres, subditos et populos dicti regni, ac cæteros omnes, qui illi quomodocunque juraverunt, a juramento hujusmodi, ac omni prorsus dominii, fidelitatis, et obsequii debito perpetuo absolutos, prout nos illos præsentium auctoritate absolvimus; et privamus eandem Elizabetham prætenso jure regni, aliisque omnibus supradictis; præcipimusque et interdicimus universis et singulis proceribus, subditis, populis, et aliis prædictis, ne illi, ejusve monitis, mandatis, et legibus audeant obedire. Qui secus egerint, eos simili anathematis sententia innodamus.

Quia vero difficile nimis esset, præsentes quocunque illis opus erit perferre, volumus, ut earum exempla notarii publici manu et prælati ecclesiastici, ejusve curiæ sigillo obsignata, eandem illam prorsus fidem in judicio et extra illud, ubique gentium faciant, quam ipsæ præsentes facerent, si essent exhibitæ vel ostensæ. Dat. Romæ apud S. Petrum anno incarnationis dominicæ M.D.LXX. 5. cal. Maii, pontificatus nostri anno quinto.

LXXV.

Archiepisc. Cant. Matth. Parker 12. | Anno Christi 1571. | Reg. Angliæ Elizab. 13.

Queen Elizabeth's letter to the archbishop for uniformity in church matters.—Strype, Parker, p. 330.

MOST reverend father in God, right trusty and right well beloved, we greet you well. Where we required you, as the metropolitan of our realm, and as the principal person in our commission for causes ecclesiastical, to have good regard, that such uniform order in the divine service and rules of the church might be duly kept, as by the laws in that behalf is provided, and by our injunctions also is declared and explained; and that you should call unto you for your assistance certain

Queen Elizabeth's letter] Bishops Cox and Horne had uniformly acted in accordance with archbishop Parker, and their families were closely united with his by intermarriages. At this period bishop Cox was released from attendance on the court of high commission in London, having a more important charge committed to him in receiving the bishop of Rosse, an agent of the Scottish queen, for safe custody in his palace at Ely. It was not easy to find another bishop to supply his place, who was well qualified to act on the commission, and equally possessed the confidence of the queen's government. But bishop Sandys, lately raised to the see of London, was a man of much resolution, and stood high in the estimation of Leicester and Cecil; and bishop Jewel, who was earnest in any cause that he undertook, had lately acted and written with great spirit against the non-conformists, and was a person whose high reputation would be of service in promoting the measures of the court. These were accordingly appointed; but the latter did not act on the commission, as he died on the 22d of September, in about a month from the time of his appointment. Strype, Parker, vol. ii. p. 7. Ann. vol. ii. P. i. p. 37. Parker, vol. i. p. 369. Ann. vol. i. P. ii. p. 133. Wordsworth's Eccl. Biog. vol. iv. p. 52.

of our bishops, to reform the abuses and disorders of sundry persons, seeking to make alteration therein; we understanding that with the help of the reverend fathers in God, the bishops of Winton and Ely, and some other, ye have well entered into some convenient reformation of things disordered, and that now the said bishop of Ely is by our commandment repaired into his diocese, whereby ye shall want his assistance; we minding earnestly to have a perfect reformation of all abuses, attempted to deform the uniformity prescribed by our laws and injunctions, and that none shall be suffered to decline either on the left or on the right hand from the direct line limited by authority of our said laws and injunctions, do earnestly by our authority royal will and charge you, by all means lawful, to proceed herein as you have begun. And for your assistance we will, that you shall, by authority hereof, and in our name, send for the bishops of London and Sarum, and communicate these our letters with them, and straitly charge them to assist you from time to time, between this and the month of October, to do all manner of things requisite to reform such abuses as afore are mentioned, in whomsoever ye shall find the same. And if you shall find in any of the said bishops (which we trust ye shall not) or in any other, whose aid you shall require, any remissness to aid and assist you, if upon your admonition the same shall not be amended, we charge you to advertise us. For we mean not that any persons, having credit by their vocation to aid you, shall for any respect forbear or become remiss in this service, tending to the observation of our laws, injunctions, and commandments. Given at our manor of Hatfield the 20th day of August, in the 13th year of our reign.

LXXVI.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 12.	1571.	Elizab. 13.

Edm. Grindall archbishop of York's injunctions.—Reg. Ebor. fol. 155. in Strype's life of Grindall, p. 167.

For the clergy.

THAT for the ministration of the communion bread, they should not deliver it unto the people into their mouths, but into their hands; nor should use at the ministration of the communion, any gestures, rites, or ceremonies, not appointed by the book of common prayer; as crossing, or breathing over the sacramental bread or wine; nor any shewing or lifting up of the same to the people, to be by them worshipped or adored, nor any such like; nor should use any oil, or chrism, tapers, spittle, or any other popish ceremony in the ministration of the sacrament of baptism.

Edm. Grindall archbishop] These are only a part [the chief and most remarkable] of the injunctions issued by archbishop Grindal at his visitation, which began on the 15th of May, 1571. It appears from them, as we also know from other sources, that his province was more addicted to popery than to puritanism. That he was dissatisfied with the state of his province is clear from a letter written by him to Bullinger soon afterwards (Jan. 25, 1572), in which he gives a description of his new office, and adds a strong wish "Eboracenses suos tam bene in vera religione institutos invenisset, quam suos Londinenses et Essexenses successori suo reliquit." (Hess, Cat. vol. ii. p. 224.) His forbearance on points of non-conformity is shewn by his silence respecting kneeling at the eucharist, and the use of vestments in the church, or priestly apparel out of it; as these were ordinances, against which the puritans were most resolute, and to which he had himself assented, when he joined with the other bishops in issuing the Advertisements, (No. LXV.) Strype, Grind. p. 246. These injunctions may be seen at full length in the edition of abp. Grindal's Works, published by the Parker Society, 1843.

None to be admitted to the communion being above fourteen years old, that could not say by heart the Ten Commandments, and Lord's Prayer; nor none being fourteen years old and upwards, that could not say by heart the Catechism.

That they should marry no person, nor ask the banns of matrimony of any, unless they could say the Catechism by heart, or would recite the same to the minister.

That they should not church any unmarried woman, which had been gotten with child out of lawful matrimony; except it were upon some Sunday or holy-day; and except either she, before childbed, had done penance, or at her churching did acknowledge her fault before the congregation.

The commination to be read three times a year, besides Ashwednesday; viz. on one of the two Sundays before Easter, on one of the two Sundays before Pentecost, and on one of the two Sundays before Christmas.

The articles of religion to be read twice every year, viz. on some Sunday within a month after Easter and Michaelmas.

The queen's injunctions to be read in time of divine service, in churches and chapels, once every quarter; and the archbishop's injunctions once every half year.

No minister (being unmarried) to keep in his house any woman under the age of sixty years; except she be their mother, aunt, sister, or niece.

For the laity.

No person, not being a minister, deacon, or at the least tolerated by the ordinary in writing, should attempt to supply the office of a minister, in saying of divine service openly in the church or chapel.

The prayers and other service appointed for the ministration of the holy communion to be said and done at the communion table; except the epistle and gospel,

which should be read in the said pulpit (i. e. where reading was before appointed) or stall; and also the Ten Commandments, when there was no communion.

All altars to be pulled down to the ground, and the altar stones defaced and bestowed to some common use; and rood lofts altered. The materials to be sold to the use of the church.

At burials, no ringing any handbells; no months minds, or yearly commemoration of the dead; nor any other superstitious ceremonies to be observed or used, which tended either to the maintenance of prayer for the dead[a], or of the popish purgatory.

The minister not to pause or stay between the morning prayer, litany, and communion; but to continue and say the morning prayer, litany, or communion, or the service appointed to be said (when there was no communion) together, without any intermission: to the intent the people might continue together in prayer, and hearing the word of God; and not depart out of the church, during all the time of the whole divine service.

All above fourteen years of age to receive in their own churches the communion three times at the least in the year.

No pedlar or other to set his wares to sell in church-porch or churchyard, nor any where else on holy-days or Sundays, while any part of divine service was in doing, or while any sermon was in preaching.

No innkeeper, victualler, or tipler should admit in his house or backside any to eat, drink, or play at cards, tables, or bowls in time of common prayer, preaching, or reading of homilies, on the Sundays and holy-days; and no shops to be set open on Sundays and holy-days in time of common prayer, &c. and that in fairs and common

[a] *to the maintenance of prayer for the dead*] See notes on K. Edward's injunctions, No. II.

markets upon the Sundays, there be no shewing of any wares, before all the morning service and the sermon (if there be any) be done.

No persons to wear beads, or pray either in Latin or English upon beads or knots, or any other like superstitious thing; nor to burn any candle in the church superstitiously upon the feast of the Purification; nor superstitiously to make upon themselves the sign of the cross, when they first enter into any church to pray; nor to say the "De profundis" for the dead; nor rest at any cross in carrying any corps to burying; nor to leave any little crosses of wood there.

Perambulation to be used by the people, for viewing the bounds of their parishes, in the days of the Rogation, commonly called Cross week, or Gang days. That the minister use none other ceremonies, than to say the two Psalms beginning, "Benedic anima mea Domino," that is to say, the ciii. and civ. Psalms, and such sentences of scripture, as be appointed by the queen's injunctions, with the litany and suffrages following the same, and reading one homily already devised and set forth for that purpose; without wearing any surplice, carrying of banners or handbells, or staying at crosses, or such like popish ceremonies.

The ministers and churchwardens not to suffer any lords of misrule[b], or summer lords or ladies, or any dis-

[b] *any lords of misrule*] "These lords," says Stow, "began their rule at All-Hallow eve, and continued the same till the morrow after the feast of the Purification; in which space there were fine and subtle disguisings, masks and mummeries." Survey of London, p. 79. The practice forbidden in this article is stated at length by Stubs in his "Anatomie of Abuses," (A. D. 1595,) p. 107, in the following words: "The wilde heades of the parish, flocking together, chuse them a graund captaine of mischiefe, whom they innoble with the title of my Lord of Misrule.... in this sorte they go to the church, (though the minister be at prayer or preaching,) dauncing and swinging their handkerchiefs over their heads like devils incarnate, with such a confused noise that no

guised persons or others, at Christmas, or at May games, or any minstrels, morris-dancers, or others, at rush-bearings or at any other times, to come irreverently into any church, or chapel, or churchyard, and there dance, or play any unseemly parts with scoffs, jests, wanton gestures, or ribald talk, namely in the time of divine service, or of any sermon.

The parish clerks were required to be able to read the first lesson, the epistle, and the psalms, with answers to the suffrages, as was used.

LXXVII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 13.	1572.	Elizab. 14.

Mandatum pro publicatione libri publicarum precum.—Ex Reg. II. Parker, fol. 72. a.

MATTHÆUS, providentia divina Cant. archiepiscopus, totius Angliæ primas et metropolitanus, venerabili

man can heare his owne voyce. Then the foolish people, they looke, they stare, they laugh, they fleere, and mount upon formes and pewes to see these goodly pageants solemnized in this sort. Then after this, aboute the church they go againe and againe, and so fourthe into the churche yard, where they have commonly their summer-halls, their bowers, arbours and banquetting houses. . . . and thus they spend the sabbath day." The rush-bearing was the feast which grew out of the practice of bringing rushes to spread within the church; a practice which is mentioned in K. James's letter concerning sports and recreations (No. CXLI.), and is scarcely yet discontinued in some of the remoter parishes of the northern province. Strutt, Sports and Past. p. 300.

Mandatum pro publicatione] On the festival of St. Bartholomew (24th of August) in the year 1572 occurred the general massacre of the Hugonots in Paris, which was soon followed by a similar massacre in other parts of France. These events, coupled with the state of religious parties at home, created great anxiety in England; and a form of prayer

confratri nostro domino Edwino, eadem permissione divina London. episcopo, salutem et fraternam in Domino charitatem. Cum nos librum quendam precum publicarum intitulatum, "A forme of common prayer to be used, and so commanded by authority of the queen's majesty, and necessary for the present time and state," MDLXXII. vicesimo septimo Octobris, de mandato illustrissimæ dominæ nostræ reginæ componi, ac imprimi, et publicari fecimus; nos igitur librum prædictum, in et per totam provinciam Cant. debitæ executioni demandari volentes, librum ipsum præsentibus annex. vobis transmittimus publicand. volentes, ac fraternitati vestræ firmiter injungendo mandantes, quatenus vera exemplaria libri prædicti universis et singulis venerabilibus confratribus nostris dictæ provinciæ nostræ Cant. cum ea, qua fieri poterit, matura celeritate transmittatis, seu transmitti faciatis, eisque ex parte nostra injungatis, quibus nos etiam tenore præsentium sic injungimus; quatenus eorum singuli in singulis diœcesibus eorundem, coram decano et capitulo cujuslibet ecclesiæ cathedralis, ac archidiaconis, et clero suæ diœc. prout ad eos, et eorum quemlibet pertinet, librum prædictum debite publicent, et ab omnibus, quos concernit, observari, et debitæ executioni demandari procurent, sive sic publicari et observari faciant cum effectu. Et præterea, fraternitati vestræ, ut supra, in-

was appointed, and commanded by the queen's authority, "as necessary for the present time and state." It contained "1. A prayer for repentance and mercy. 2. A prayer to be delivered from our enemies, taken out of the Psalms. 3. A thanksgiving, and prayer for the preservation of the queen. 4. A prayer relating to the apprehension of danger, and the troubles many now underwent for religion." Strype, Parker, vol. ii. p. 131. The two last of these prayers are quoted at length by Strype. It may also be observed that the pope (Gregory XIII.) had issued a bull for a jubilee to be holden on the 7th of December in commemoration of other important events, but principally of the success obtained by the most Christian king in destroying the heretics. Strype, Parker, vol. ii. p. 117. vol. iii. p. 197.

jungimus, quatenus librum prædictum in et per diœc. vestram London. prout ad vos attinet, debite et effectualiter publicari, et executioni demandari faciatis, prout decet. In cujus rei testimonium sigillum nostrum præsentibus apponi fecimus. Dat. in manerio nostro de Lambeth vicesimo nono die mensis Octobris, A. D. MDLXXII. et nostræ consecrationis anno decimo tertio.

LXXVIII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
MATTH. PARKER 14.	1573.	ELIZAB. 15.

Tenor injunctionum domini Matthæi, archiepiscopi Cantuar. in metropolitana et ordinaria visitatione cathedralis ecclesiæ Christi Cantuar. die septimo Octob. anno MDLXXIII.—Ex Strype's Life of Parker, app. p. 168.

IN Dei nomine, amen. Nos Matthæus, providentia divina Cant. archiepiscopus, totius Angliæ primas et metropolitanus, necnon ecclesiæ Christi Cantuarien. visitator, atque ordinarius rite et legitime constitutus, ad honorem, commodum, et conservationem omnium jurium, libertatum, et privilegiorum dictæ ecclesiæ, injunctiones, ordinationes, monitiones, et interpretationes sequent. hac nostra ordinaria atque metropolitica visitatione, quam vicesimo tertio die mensis Septembris, anno Domini MDLXXIII. inchoavimus, et ulterius ex certis, justis, et rationabilibus causis animum nostrum specialiter moventibus, prorogand. esse duximus, pendente, vobis decano et capitulo ecclesiæ Christi Cant. prædict. necnon

Tenor injunctionum] The circumstances connected with this visitation are given at length by Strype, Parker, vol. ii. pp. 299–306.

prædicatoribus, canonicis minoribus, vicariis, cæterisque ejusdem ecclesiæ officiariis, et ministris quibuscunque, quatenus vos omnes et singulos concernunt, damus, ministramus, et promulgamus, easque a vobis omnibus et singulis, quatenus vos concernunt, firmiter observari ac perimpleri, sub pœnis in eisdem sigillatim contentis, virtute obedientiæ vestræ canonicæ, vobis de jure, et statutis vestris debit. mandamus atque præcipimus.

I. Inprimis Volumus, mandamus, injungimus, atque præcipimus, ut statuta et ordinationes ab inclytissimo rege Henrico octavo, hujus ecclesiæ Christi Cant. fundatore, edita, et singula in eis contenta, a vobis omnibus et singulis, quatenus vos concernunt, fideliter et inviolabiliter conserventur; si modo verbo Dei, aut legibus et statutis hujus regni Angliæ non repugnent; quibus ita repugnantibus, neminem vestrum teneri atque ligari pronunciamus, et interpretamur. Et insuper, ad meliorem dictorum statutorum verbo Dei, legibusque ac statutis hujus regni consonorum observationem, prohibemus, ne decanus pro tempore existens, nec aliquis canonicus, seu quisquam aliquo beneficio, salario, vel stipendio in dicta ecclesia gaudens, per se, vel interpositam personam, deinceps directe vel indirecte, gratias, literas, dispensationes, seu aliquid ad abrogationem, vel derogationem dictorum statutorum, quacunque auctoritate impetret, obtineat aut procuret, vel impetrari, obtineri seu procurari faciat, impetratum, obtentum, seu procuratum accipiat, admittat, ratum vel gratum habeat, aut quocunque modo alleget; sed dispositioni, ordinationi et reformationi dictorum statutorum se submittat, iisque in omnibus, quæ eum tangunt, pareat et obtemperet, nisi forte hujusmodi gratiæ, literæ, et dispensationes, ex mero regiæ majestatis motu certaque scientia, non ad alicujus persuasionem atque solicitationem, libere atque sponte concedantur. In quo casu is, in cujus gratiam et favorem hujusmodi aliquid concedatur, juramentum coram

decano, seu vicedecano, ac capitulo, vel nobis, et successoribus nostris tempore visitationis præstabit, quod ad ejus procurationem, persuasionem, vel solicitationem obtentum non sit, sub pœna et sententia suspensionis ab hujusmodi gratiarum, literarum, atque dispensationum beneficio, quam in omnes et singulos deinceps contra hanc nostram injunctionem delinquentes, exnunc prout extunc, et extunc prout exnunc, ferimus et promulgamus in hiis scriptis.

II. Item, Ne dictorum statutorum, aut injunctionum nostrarum crassa et affectata ignorantia cuiquam (quod ferendum non est) deinceps excusationis prætextu adferatur, volumus, ut tam dicta statuta, quam nostræ et successorum nostrorum injunctiones, monitiones, statutorum declarationes, in eisque ambiguitatum ac dubiorum interpretationes, singulis annis bis, quolibet nempe capitulo generali, coram omnibus canonicis, cæterisque hujus ecclesiæ ministris quibuscunque ad vos vocatis, in domo capitulari publice per decanum aut vicedecanum plane atque integre perlegantur. Et ut in singulis capitulis ac scrutiniis, non modo de statutorum prædictorum, sed etiam de hujusmodi injunctionum, monitionum, declarationum, et interpretationum observatione vel violatione diligens inquisitio, reformatio, correctio, et emendatio fiat. Ac ut cuivis hujus ecclesiæ canonico tam statuta, quam injunctiones hujusmodi describere, eorumque et earum penes se copiam habere volenti, vera exhibeatur a decano, vicedecano, vel thesaurario, in loco capitulari, vel alio ad ea describenda apto et opportuno, copia.

III. Item, Volumus ut graviores dictæ ecclesiæ causæ, quæ moram ac maturam deliberationem pati possunt et requirunt, ut demissiones ad reditum vel firmam, aut locationes, vel concessiones terrarum, boscorum, seu aliquarum possessionum dictæ ecclesiæ, vel aliquarum parcellarum eorundem, alienationes aliquorum bonorum in præmissis casibus, litium inchoationes magnis ecclesiæ

sumptibus prosequendarum, novæ ac sumptuosæ ædificationes, officiariorum majorum seu superiorum dictæ ecclesiæ electiones et admissiones, ac cætera cuncta ecclesiæ negotia, in quibus magis vertitur ecclesiæ præjudicium, non alio tempore, modo, aut forma, nisi in duobus generalibus capitulis per statuta prædicta limitatis, proponantur, tractentur, et concludantur, sub pœna amotionis perpetuæ hiis, qui contrarium attemptant.

IV. Item, Quoniam decanum et capitulum dictæ ecclesiæ maxime convenit, ut bonos et frugi patresfamilias omnia bona mobilia et immobilia dictæ ecclesiæ ad utilitatem, commodum, et honorem ejusdem conservare, nec ab ecclesia ad privatos usus convertere, aut aliter dissipare; idcirco volumus, ne ulla maneria, rectoriæ, terræ, vel possessiones dictæ ecclesiæ, antehac communi vel capitulari decreto ad provisionem decani, canonicorum, vel aulæ communis, aut scholarium mensæ assignatæ vel inposterum assignandæ in præjudicium hujusmodi provisionis, ullo prætextu, neque bosci ac sylvæ dictæ ecclesiæ non dimitti solit. ullo modo dimittantur aut locentur, seu sic dimittatur eorum aliquod, sed ad hospitalitatem decani et canonicorum suorumque successorum, et mensas minorum canonicorum atque scholarium reficiendas, et usus ecclesiæ necessarios, fideliter custodiantur et conserventur: nec decanus, aut canonicorum aliquis hujusmodi damnosis, nec solitis, sed detestandis dimissionibus auctoritatem vel consensum præbeat, sub pœna et sententia suspensionis ab eorum respective officiis, suffragiis, et emolumentis, donec nostro, aut successorum nostrorum judicio, pro damnis ea occasione ecclesiæ illatis, commode satisfecerint; quam in eos, et eorum quemlibet in hac parte delinquentes et culpabiles, extunc prout exnunc, et exnunc prout extunc, ferimus et promulgamus in hiis scriptis.

V. Item, Quoniam magnæ semper contentiones et controversiæ inter decanum atque præbendarios, dum

suum privatum commodum affectantes, maneria, rectorias, terras, et tenementa quamplurima dictæ ecclesiæ inter se ad firmam dimitterent, atque locarent, necnon fines, quos in cista communi reponi æquius fuit, inter se partirentur ac dividerentur, excitatæ sunt; sub pœna et sententia suspensionis antedicta prohibemus hujusmodi captatorias dimissiones, et finium dividentias deinceps in quovis fieri; donec nostri aut successorum nostrorum judicio ecclesia prædicta magis pinguescat, et quiescat in eadem contentio.

VI. Item, Quoniam privatum singulorum commodum ita communes ecclesiæ facultates exhausit, ut in quo jam statu ejus res sitæ sint, fere sit incognitum; volumus, ut singulis anni quartis, decanus, vel eo absente, vicedecanus, canonicis ad hoc legitime vocatis ac præsentibus, vel alias contumaciter absentibus, in loco ubi computus fieri consuevit, a receptore atque thesaurario rationem exigat singulorum receptorum et expensarum, indeque instrumentum in membrana describi ab auditore faciat; pecuniamque receptam, ac residuam, nec ad præsentem ecclesiæ usum necessariam, receptis rationibus in cista communi recondi faciat, ibique ad magnos, utiles, et extraordinarios ecclesiæ usus custodiri.

VII. Item, Volumus, ut omnia capitularia decreta a fine mensis Maii ult. præteriti per decanum et capitulum, pro divisionibus finium, et concessionibus ac dimissionibus ad firmam interposita, tanquam statutorum prædictorum menti ac intentioni et ecclesiæ commoditati contraria, cassentur, irritentur, et annullentur; eaque nulla pronunciamus, ac pro cassis, irritis, invalidis, atque nullis pronunciamus atque declaramus, et a quoquam perimpleri aut observari, vel executioni demandari, sub pœna et sententia suspensionis antefatæ districte prohibemus.

VIII. Item, Ut cultus divinus decentius atque diligentius in dicta ecclesia deinceps celebretur, volumus, ut quoties minorum canonicorum, vicariorum choralium, et

cantorum aliquis a matutinis aut vespertinis precibus, a lectionibus aut communionibus abfuerit, aut tardus, post mediam nempe earum partem peractam, ingrediatur, pro singulis in hujusmodi negligentia vicibus, denario communi mensæ applicando mulctetur; qui ad subcantoris relationem, de delinquentium stipendiis, ad usum prædictum a thesaurario detrahetur, et reservabitur. Absentiam autem pauperiorum, aliorumque ministrorum dictæ ecclesiæ, eorumque tarditatem in divinis officiis, lectionibus, atque communionibus, decanus, aut eo absente, vicedecanus pœna arbitraria, juxta modum et qualitatem absentiæ, ac tarditatis, castigabit.

IX. Item, Volumus et mandamus, ut majores canonici singuli suis vicibus in majoribus diebus festis, quos duplices appellant, in propriis personis divina celebrent, juxta statutorum prædictorum in ea parte exigentiam.

X. Item, Quia de jure eligendi et admittendi canonicos minores, vicarios, cantores, scholares et choristas inter decanum et capitulum adhuc ambigitur, volumus, ad sopiendam ea de re discordiam, ut pendente nostra visitatione hujusmodi electiones et admissiones cessent, donec ea ambiguitas regia auctoritate, vel nostra interpretatione tollatur et declaretur.

XI. Item, Ut scholaribus tam in diæta, quam in literarum incremento deinceps melius prospiciatur, volumus, ut omnes deinceps admittendi scholares, aliquem ex præbendariis tutorem seu curatorem habeant, qui pro eis ecclesiæ caveat et provideat in necessariis; et ut singulis anni quartis per decanum, vel eo absente, vicedecanum assignentur ex præbendariis duo, qui omnes scholares sigillatim examinent, et quomodo in bonis literis moribusque profecerint, explorent, et cultum habitumque corporis aspiciant, et de hiis, quæ in eorum aliquibus, vel eorum aliquo reformanda cognoverint, tutores seu curatores suos admoneant. Et si scholares a tutoribus seu curatoribus suis sæpius moniti non se correxerint,

deferatur inde ad decanum et capitulum querela, a quibus, qui incorrigibiles fuerint, expellantur.

XII. Item, Volumus, ut singulis anni quartis, eodem tempore, quo de scholaribus inquisitio fit, ab eisdem præbendariis, qui de scholaribus inquirant, de senescallo, opsonatore, pincernis, cocis communis aulæ, acriter et diligenter cognoscatur, et inquiratur, eorumque computus, ac rationes fideliter examinentur. Et si de fraude semel convicti fuerint, vel de mala officiorum munerumve suorum administratione bis a prædictis inquisitoribus admoniti non se correxerint, pro tertio delicto sint ipso facto amoti et exclusi.

XIII. Item, Vetamus atque prohibemus, ne senescalli, opsonatores, pincernæ et coci, cæterique in hac ecclesia inferiores ministri officia sua per substitutos exerceant, sed ipsi in eis diligentes, seduli, et assidui sint, sub pœna amissionis unius anni salarii, deinde, nisi moniti se correxerint, amotionis perpetuæ; nisi ex gravi et urgente causa ejusmodi substitutio et substituta persona a decano et capitulo approbata fuerit.

XIV. Item, Volumus et mandamus, ut omnes introitus atque exitus in ambitum et præcinctum ecclesiæ, et ex eisdem solummodo per communes et antiquas duas portas pateant, nec ulli per aliam viam exire vel introire liceat; et ut privatæ aliarum ædium fores atque januæ, fenestræ, viaque et perspectus per communes parietes in ambitum et præcinctum ecclesiæ intromissi, ante festum Omnium Sanctorum prox. occludantur et obstruantur; nec deinceps hujusmodi januæ, fores, et fenestræ fieri permittantur: volumusque de executione hujus nostri mandati per literas certificatorias decani et capituli auctenticas in mansione nostra Lamethana fieri octavo die post prædictum festum Omnium Sanctorum, sub pœna et sententia suspensionis antedictæ.

XV. Item, Ut non modo ecclesia, sed singula ejus membra in eleemosynis dandis larga, et in pauperes

benefica sint, volumus et monemus, ut decano, canonicis, prædicatoribus, vicariis, cantoribusque convocatis, consilium de conferenda et distribuenda eleemosyna ante festum Omnium Sanctorum prædict. hoc modo ineatur, ut decanus iii*l.* vi*s.* viii*d.* singuli præbendar. xl*s.* prædicatores singuli vi*s.* viii*d.* vicarii singuli iii*s.* iv*d.* cantores singuli xvi*d.* cum decem libris ex communi ærario ecclesiæ, inter pauperes in civitate et suburbiis Cantuar. singulis anni quartis per æquales portiones distribuend. conferant. De qua collatione atque distributione incept. per auctenticas literas dicti decani et capituli pridie calend. Febr. prox. certiores fieri volumus sub pœna nobis arbitraria.

XVI. Item, Volumus et mandamus, ut deinceps quotannis vir aliquis in theologia doctus, qui a decano et capitulo ad hoc aptus reputabitur, sacras scripturas suggestu in loco capitulari, singulis diebus Mercurii et Veneris inter horas septimam et octavam matutinas, publice interpretetur et legat. Cui quidem interpretationi atque lectioni decanum, canonicos, prædicatores, vicarios, cantores, singulosque ejusdem ecclesiæ ministros, præter scholares, eorumque institutores, atque choristas cum hiis, qui illorum sunt, familiis, interesse diligenter volumus, nec cuiquam abesse permittimus, nisi legitima causa per decanum et capitulum approbanda impediatur. Lectori autem et interpreti stipendium viginti librarum annuarum a decano et capitulo assignari ex prædictæ ecclesiæ facultatibus præcipimus. Quem suæ lectioni diligenter intendere jubemus; nec eum nisi in mensibus Augusti et Septembris, et in septimanis festorum Nativitatis et Circumcisionis Domini, Paschæ, ac Pentecostes, temporeque quadragesimali intermittere, sub pœna subtractionis alicujus portionis stipendii, arbitrio decani pro modo negligentiæ dicti lectoris committenda.

Has autem injunctiones, quia de statu multarum rerum in hac ecclesia male administratarum reformando aliquandiu deliberandum esse putamus, vobis omnibus et

singulis interim, dum visitatio nostra pendeat, observandas committimus; omni debita, et a jure nobis competenti criminum, excessuum, negligentiarum, incuriarum, ac delictorum anteactorum quorumcunque censura, correctione, emendatione, et reformatione, itemque aliarum injunctionum potestate nobis aut successoribus nostris, ante finem exitumque hujus nostræ institutæ visitationis, hujusmodi et specialiter reservatis. In quorum omnium et singulorum roborationem, fidem, et testimonium sigillum nostrum præsentibus apponi fecimus. Dat. septimo die mensis Octobris, anno Domini MDLXXIII.; et nostræ cosecrationis anno XIV.

Lectæ et publicatæ coram reverendissimo, etc. in domo capitulari, præsentibus dom. decano, magistris Willowbye, Bullen, Lawse, Newinson, præbendariis, et Bisely et Ingulden, prædicatoribus, cum reliqua turba minorum canonicorum, cantorum, atque ministrorum, etc.

LXXIX.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
MATTH. PARKER 14.	1573.	ELIZAB. 15.

A proclamation against the despisers or breakers of the orders prescribed in the book of common prayer. (Bodl. I. 2. 18. Med.)

By the queen.

THE queen's majesty being right sorry to understand that the order of common prayer, set forth by the

A proclamation] The controversy that grew out of the publication of the "Admonition to the Parliament" was now (1573) at its greatest height, and had brought out and given permanent existence to all the vital questions which had hitherto been latent in the disputes between the church and the non-conformists. Whitgift had published his answer to the Admonition, and Cartwright had replied to Whitgift in such

common consent of the realm and by authority of the parliament in the first year of her reign, wherein is nothing contained but the scripture of God, and that which is consonant unto it, is now of late of some men despised, and spoken against, both by open preachings, and writings, and of some bold and vain curious men, new and other rites found out and frequented; whereupon contentions, sects, and disquietness doth arise among her people, and for one godly and uniform order, diversity of rites and ceremonies, disputations and contentions, schisms and divisions already risen, and more like to ensue: the cause of which disorders, her majesty doth plainly understand to be the negligence of the bishops and other magistrates, who should cause the good laws and acts of parliament made in this behalf to be better executed, and not so dissembled and winked at, as hitherto (it may appear) that they have been:

a manner, that in June 1573 the queen issued a proclamation condemning the Admonition and the Defence of it, and commanding that all copies of them should be brought in for the purpose of being destroyed. Bishop Pilkington writing to Gualter and Bullinger on the 20th of July, says, "Contentio illa de re vestiaria se ipsam nunc totam palam explicuit quæ prius dissimulando delituit, ut jam non solum vestis sed quicquid habemus politiæ ecclesiasticæ disciplinæ patrimonii episcopalis rituum aut precum publicarum liturgiæ vocationis ministrorum aut sacramentorum ministerii, id omne jam publicis libellis convellatur, et non ferendum in Christi ecclesia acerrime contendatur. Solam doctrinam nobis integram relinquunt.... Tota culpa in episcopos transfertur, quasi illi soli, si vellent, omnia hæc mala eradicare queant. Multa, fateor, toleramus inviti gemendo, quæ tollere si maxime velimus, nequimus orando. Sub imperio vivimus, et nihil sine principe innovare, aut abrogare sine legum auctoritate possumus." Zurich Letters, p. 168.

Abp. Grindal writing in the same month notices the Proclamation and hopes that it would check the designs of the evil-minded. He adds, "juvenes sunt qui ista spargunt, et habent suos suffragatores, præsertim ex his qui bonis ecclesiasticis inhiant, sed tamen gaudeo Humfredum et Sampsonum ac ceteros nonnullos, qui antea de ritibus quæstiones movebant, ab hac factione prorsus esse alienos." Zurich Lett. p. 170.

For speedy remedy whereof her majesty straitly chargeth and commandeth all archbishops and bishops, and all justices of assizes, and "Oyer and Terminer," and all mayors, head officers of cities and towns corporate, and all other who have any authority, to put in execution the act for the uniformity of common prayer, and the administration of the sacraments, made in the first year of her gracious reign, with all diligence and severity, neither favouring nor dissembling with one person nor other, who doth neglect, despise, or seek to alter the godly orders and rites set forth in the said book: but if any person shall by public preaching, writing, or printing contemn, despise, or dispraise the orders contained in the said book, they shall immediately apprehend him, and cause him to be imprisoned, until he have answered to

Of the odium which the bishops had contracted, not merely with the nonconformists, but also with the court, this proclamation of October, and the following letter from the council, are sufficient evidence. But they had to contend with still greater difficulties: for though urged to proceed to extremities with the non-conformists, and accused in public documents of negligence in the discharge of their spiritual duties, they found that the non-conformists were favoured and protected by some of the most powerful among the queen's ministers. The archbishop writing to Burghley in the preceding July, says, "How secure soever the nobility were of these puritans, and countenanced them against the bishops, they themselves might rue it at last. And that all that these men tended towards, was to the overthrow of all of honourable quality, and the setting afoot a commonwealth, or as he called it, a popularity." (Strype, Parker, vol. ii. p. 323.) The immediate occasion of the urgent measures adopted by the crown and the council in October and November 1573, was the attempt made in the public street to murder Mr. Hawkins, mistaken for Mr. Hatton, who was one of the queen's privy council, and afterwards lord chancellor. It was made on the 14th of October by one Birchett of the Middle Temple, who was moved, as he said, by the Spirit of God to kill Mr. Hatton, because he was an enemy of God's word, and a maintainer of papistry. Strype, Parker, vol. ii. p. 327. Ann. vol. ii. P. i. p. 426. Neal's Purit. vol. i. p. 202. Wood's Ann. vol. ii. p. 173. Hallam, Const. Hist. vol. i. p. 200.

the law, upon pain that the chief officers, being present at any such preaching, and the whole parish do answer for their contempt and negligence. Likewise, if any shall forbear to come to the common prayer, and receive the sacraments of the church, according to the order in the said book allowed, upon no just and lawful cause; all such persons they shall inquire of, present, and see punished, and ordered according as is prescribed in the said act, with more care and diligence than heretofore hath been done: the which negligence hath been cause why such disorders have of late now so much and in so many places increased and grown.

And if any persons shall either in private houses, or in public places make assemblies, and therein use other rites of common prayer and administration of the sacraments, than is prescribed in the said book, or shall maintain in their houses any persons being notoriously charged by books or preachings to attempt the alteration of the said orders, they shall see such persons punished with all severity, according to the laws of this realm, by pains appointed in the said act.

And because these matters do principally appertain to the cure of persons ecclesiastical, and to the ecclesiastical government, her majesty giveth a most special and earnest charge to all archbishops, bishops, archdeacons, and deans, and all such as have ordinary jurisdiction, in such cases to have a vigilant eye and care to the observation of the orders and rites in the said book prescribed, throughout their cures and diocese, and to proceed from time to time by ordinary and ecclesiastical jurisdiction, as is granted them in the said act, with all celerity and severity against all persons, who shall offend against any of the orders in the said book prescribed, upon pain of her majesty's high displeasure for their negligence, and deprivation from their dignities and benefices, or other

censures to follow, according to their demerits. Given at Greenwich the 20th day of October, MDLXXIII. in the fifteenth year of the queen's majesty's reign.

God save the queen.

LXXX.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
MATTH. PARKER 14.	1573.	ELIZAB. 15.

A letter from the council about uniformity and a parochial visitation.—Ex MS. Coll. Corp. Ch. Cantabr. Miscell. Y.

AFTER our hearty commendations to your lordship. By her majesty's proclamation dated the 20th of October last, it may appear, how careful her highness is, that the orders set forth in the book of common prayer, allowed by parliament in the first year of her majesty's reign, should be severely and uniformly kept throughout all this realm. And that the fault why such diversities have been of late taken up in many churches, and thereupon contentions and uncomely disputations and dissensions risen (in her highness' opinion) is most in you, to whom the special care of ecclesiastical matters doth appertain; and who have your visitations episcopal and archidiaconal, and your synods and other such meetings of the clergy first and chiefly ordained for that purpose, to keep all churches in your diocese in one uniform and godly order, which now, as is commonly said, (the more is the pity,) be only used of you and your officers to get money, or for some other purposes. We at her majesty's commandment straitly made unto us, are therefore to require you to take a more vigilant eye to this uniformity, and to the keeping of the orders allowed by the said parliament, and by her majesty's injunctions through-

out your diocese; and either by yourself, which were most fit, or by your archdeacons, or other able and wise men personally to visit, and see, that in no one church of your diocese there be any difformity or difference used for those prescribed orders. But if any shall refuse them, or accept any other diverse or repugnant to them, to call those persons before you, and by censures of the church and the ecclesiastical law to see them punished. So that what is required may be done in the churches of your diocese without extraordinary and temporal (as it is termed) jurisdiction and judgment, as it may we think verily, if diligent care and heed were taken by you their pastor and bishop. For nothing is required, but that godly and seemly orders allowed by the queen's majesty and the whole realm be kept. The which except ye did wink at and dissemble, there needed not these new proclamations and strait callings upon. Wherefore if now ye would take for your part care and heed, and so the rest of your fellow bishops, the quiet of the realm might soon be purchased in our mind touching any such matters; which should be great pleasure to her majesty, and comfort to us. The neglecting thereof how grievous it will be to her highness, and what danger may be to you, her highness hath expressed in the said proclamation. Thus praying you to consider these things, and with all speed to put order in them, and from time to time to certify us what you have done, and what by your orders is done herein to the fulfilling of her majesty's desire, we bid you most heartily farewell. From Grenewich the seventh of November, MDLXXIII.

Your loving friends,

W. Burghley. E. Lyncoln. T. Sussex.
R. Leycester.
F. Knollys. T. Smith.

LXXXI.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Matth. Parker 15.	1574.	Elizab. 16.

The direction of the ecclesiastical exercise in the diocese of Chester.—Strype's Annals, vol. ii. App. p. 73.

THE moderators of every several exercise shall select such parts of scripture to be handled amongst the ministers, that are to attend the same, as they in their

The direction of the] "Exercises among the ministers and curates of churches (called prophecyings from the Apostle's word 1 Cor. xiv.) were now used in most dioceses. The main end whereof was for the inciting those that were in orders to apply themselves to the study and understanding of the holy scripture; and to enable them to make profitable sermons, and to preach in their several cures and parochial charges. In order to these exercises, the clergy were sorted into divers competent companies or societies, by subscription of their names; and particular churches and days appointed, and the persons named to exercise and perform in their order: and the rest, after the exercise was over, were to judge of what had been spoken; and a moderator to be present, to determine and conclude all." Strype, Ann. vol. ii. P. i. p. 472. Comp. Grindal, p. 260.

The exercises in the diocese of Chester were approved by bishop Chaderton, and in the year 1585 a paper was issued by him, on the recommendation of the privy council, enlarging the ecclesiastical exercise, and bringing it into more frequent use, and in a great number of places. This paper may be seen in Strype, Ann. vol. ii. P. ii. p. 546. Comp. vol. iii. P. i. p. 477. But in the year 1581 he received the following admonition from archbishop Sandys: "My lord, yow are noted to yelde to much to general fastings, all the day preachinge and prayinge. Verilie a good exercise in time and upon just occasion, when yt cometh from good auctoritye. But when there is none occasion, nether the thing commanded by the prince or a synod, the wisest and best learned can not like of yt, nether will her majestie permitt it. There lurketh matter under that pretended pietie. The devill is craftie; and the young ministers of these oure times growe madd." Peck's Desid. Cur. vol. i. b. 3. p. 29.

The regulations adopted in Hertfordshire and approved by bishop Cooper in 1574 may be seen in Strype, Ann. vol. ii. P. i. p. 473. The regulations adopted at Northampton with the consent of bishop Scam-

discretions shall think meet; so that they take in every several place of the exercise divers parts of scripture.

The writers shall be appointed to gather several observations upon every verse of that part of scripture, which shall be assigned unto them. And so proceed with the whole verse by verse.

The speakers shall be appointed every of them in order to treat upon so many verses of the same, as by an equal distribution of the whole text amongst them all shall be assigned to every one.

The manner of proceeding in the exercise.

First, Prayer shall be aptly conceived for the present occasion; for the blessed estate of her majesty, of the church and commonwealth, by one of the moderators, who in order shall every of them accomplish the same at every several exercise.

Then the first moderator shall propose and read the first verse of the text, which is to be handled.

Upon which verse the writer shall in order read the observations, which they have gathered.

After whom the speaker, assigned to that part of the text, shall in some larger manner discourse upon the same.

After him the rest of the speakers shall have liberty to give any brief notes upon that verse.

In all which actions of the writers and speakers the moderator's (office) that proposed the verse, shall be to make special observation of any errors, negligence, or ignorance in any of them, and the same to correct and reform with as brief speech as may be.

bler in 1571 may be seen in Ann. vol. ii. P. i. p. 133. A letter from bishop Parkhurst in 1572 approving of the exercises adopted at Bury St. Edmonds may be seen in Ann. vol. ii. P. ii. p. 494. The practice had been adopted in the first instance in Scotland, and rules had been provided for it by the Convention of 1560. Spotswood, Hist. p. 170.

After which he shall further add such observations as he shall gather upon the said verse. And after him the rest of the moderators and preachers in due order shall do the like, till as much be said upon that verse, as shall be thought convenient.

All which time both the speakers and writers shall take notes in writing of those observations, which shall be given by any the speakers, preachers, or moderators. And so in due order shall all the moderators proceed with the whole text verse by verse.

Then shall the moderators call before them those, whom by any information they are to admonish of any misdemeanour or enormities of life. And if after such admonition they shall again fall into the like offence, then the moderators shall certify the bishop thereof, and crave suspension of them.

After the moderators shall proceed against the absents in this sort: viz. They shall at the next exercise, after every such absence, call before them the said parties; who, if they cannot be able to prove a sufficient cause of their absence, and the same well approved by the moderators, then the moderators shall exact the mulct imposed by the order set down by the right reverend the lord bishop, without abating any part thereof in any respect; lest any thereby learn to presume of favour in such case to be shewed. Which mulct if any shall refuse to satisfy, and not duly conform themselves in that behalf, or not come in place to give account of their actions, then the moderators shall without delay proceed to suspension, according to the said orders. Which suspension they shall forthwith certify unto the said bishop, according to the said orders; and further, with all instance prosecute the said suspension with full effect.

In fine, the whole action is to be concluded with prayer, as it was begun.

LXXXII.

Sede Cant. vacante.	Anno Christi 1575.	Reg. Angliæ Elizab. 17.

Q. Elizabeth's special commission to sir Nicholas Bacon to burn hereticks. Ex Rot. Pat. 17 Eliz. p. 5. m. 9. apud Rymer Fœd. vol. xv. p. 740.

ELIZABETH, by the grace of God quene of England, Fraunce, and Ireland, defender of the fayth, etc. to our right trustie and right well beloved counsaillour, sir Nicholas Bacon knight, lord keaper of our greate seale of England, greetinge. Where the reverend father in God, Edwyn busshoppe of London, Edmunde busshoppe of Rochester, and our right trustie and well beloved sir William Cordell knight, maister of the rolles, Roger Manwood and Robert Mounson, two of the justices of our Common Pleas, with others our commissioners sufficientlye authorized by our commission under our greate seale of England, have travayled upon the examynation, heringe and determynation of John Peeters and Henrie Turwert beinge Flemyngs borne, and nowe lyvinge in this our realme, concernyng theire false opynyons and sects of Anabaptists, holden and averred by them, where-

Q. Elizabeth's special] The writ of execution which follows upon this warrant bears date July 15, 1575; and we find from Stow and Holinshead that on the 22nd of the same month "two Dutchmen Anabaptists were brent in Smithfield, who died in great horror, with roaring and crying." "The privy council would not spare them, notwithstanding the earnest intercession of the Dutch congregation, for divers weighty reasons laid before them. But the chief causes of their executions were, because they would not own them for Christian magistrates, and had been banished a year before." Strype, Ann. vol. ii. P. i. p. 564. It appears that nine other foreigners who were apprehended at the same time, and refused to abjure, were also condemned by the same commission to be burnt, but were eventually banished. Strype, Ann. vol. ii. P. ii. p. 564. Collier, Hist. vol. ii. p. 549. Neal's Purit. vol. i. p. 223. Lingard, vol. v. p. 386.

in they have, before the said reverend fathers and others our said commissioners, mayntayned their said most perillous and dangerous opynyons, for the which they are by definitive sentence declayred by the said reverend father the busshoppe of London, with the consent of others our said commissioners, justilie adjudged and declayred to be heretiques, and therefore as corrupt members to be cut of from the rest of the flocke of Christ, lest they should infect others professinge the true Christiane faythe, and are by them lefte under the sentence of the greate excommunication to be by our secular power and authoritie as heretiques punished, as by the "Significavit" of the said reverend father in God the busshoppe of London, with the assent of others of our said commissioners, remayninge in our courte of Chauncerye, more at lardge appeareth. And although the said Anabaptists have synce the said sentence pronounced against them bynne often and very charitable traveled with, as well by the mynisters of the Duche churche in the citye of London, as by other godlie and learned men, to diswade, revoke, and remove them from their Anabaptisticall and hereticall opynyons; yet they arrogantlie and willfullie persist and continewe in the same. We therfore, accordinge to our regall function and office, myndynge the execution of justice in this behalfe, and to give example to others, lest they should attempte the like hereafter, have determined, by the assent of our counsayll, to will and requyre you the said lord keaper, immediatelie upon the receipte hereof to awarde and make out our wrytt of execution accordinge to the tenor in these presents ensuynge; and these our letters signed withe our hande shall be your sufficient warrant for the same.

Per ipsam reginam.

Et warrantum remittitur prædicto domino custodi, ut patet inferius.

Breve de executione judicii versus Johannem Peeters et Henricum Turwert hæreticos comburendos.

ELIZABETHA, Dei gratia, etc. vicecomitibus London. salutem. Cum reverendi in Christo patres, Edwinus, providentia divina Londoniensis episcopus, Edmundus, eadem gratia Roffensis episcopus, ac prædilecti et fideles nostri Willielmus Cordell, miles, rotulorum sive scriniorum nostrorum magister, Rogerus Manwood, Robertus Mounson, justitiarii nostri in Communi Banco, Alexander Nowell, S. Pauli London. Gabriell Goodman, Westm. ecclesiarum respective decani, et alii tanquam cognitores, inquisitores, judices, et commissarii, inter alios per literas nostras patentes sub magno sigillo nostro Angliæ gerentes datum 11. die mensis Maii ultimo præterito, sufficienter et ligitime deputati, nobis significaverint, quod ipsi contra et adversus quosdam Johannem Peeters et Henricum Turwert Flandricos oriundos, in hoc regno nostro Angliæ degentes, de et super nefando crimine hæreseos ac detestanda Anabaptistarum secta, apud bonos et graves enormitatibus diffamatos, auctoritate prædicta procedentes, prædicti Johannes Peeters et Henricus Turwert coram præfatis reverendis patribus, ac aliis commissionariis nostris personaliter comparentes, prædictum nefandum crimen hæreseos, ac detestandam Anabaptistarum sectam, ac alios errores contumaciter et ex quadam pertinacia omnino sustinuerunt et defendebant, ac eorum alter sustinuit et defendebat, per sententiam diffinitivam ejusdem reverendi patris London. episcopi, cum consensu cæterorum commissionariorum nostrorum prædictorum, juste, legitime, et canonice contra eosdem Johannem et Henricum in ea parte latam, hæretici adjudicati et pronunciati existant, et ideo tanquam oves morbidas a grege Domini, ne subditos nostros suis contagionibus inficiant, ejiciendos et eliminandos fore decreverint. Cum igitur sancta mater

ecclesia non habet, quod ulterius in hac parte facere et exequi debeat, iidem reverendi patres ac alii supradicti commissionarii eosdem Johannem et Henricum damnatos hæreticos, brachio nostro seculari reliquerint et condigna animadversione plectendos, prout per literas patentes præfati reverendi patris episcopi London. cum consensu cæterorum in hac parte collegarum superinde confectas, nobis in cancellariam nostram certificatum est. Nos igitur, ut zelator justitiæ, et fidei catholicæ defensor, volentesque ecclesiam sanctam, ac jura et libertates ejusdem, et fidem catholicam manutenere et defendere, ac hujusmodi hæreses et errores ubique (quantum in nobis est) eradicare et extirpare, ac hæreticos sic convictos animadversione condigna puniri; attendentesque hujusmodi hæreticos in forma prædicta convictos et damnatos, juxta leges et consuetudines regni nostri Angliæ in hac parte consuetas, ignis incendio comburi debere; vobis præcipimus quod dictos Johannem Peeters et Henricum Turwert in custodia vestra existentes, apud West Smithfeld in loco publico et aperto, ex causa præmissa, coram populo igni committi, ac ipsos Johannem Peeters et Henricum Turwert in eodem igne realiter comburi faciatis, in hujusmodi criminis detestationem, aliorumque hominum exemplum, ne in simile crimen labantur; et hoc sub periculo incumbenti nullatenus omittatis. Teste regina apud Gorambury 15. die Julii.

Per ipsam reginam.

Et warrantum inde remittitur prædicto domino custodi magni sigilli Angliæ per ejus mandatum.

The form of recantation prescribed to certain Anabaptists.
Heylin's Hist. Presbyt. p. 242.

WHEREAS I N. N. being seduced by the spirit of error, and by false teachers his ministers, have fallen into many damnable and detestable heresies; videlicet, First, That Christ took not flesh of the substance of the blessed Virgin Mary. Second, That infants born of faithful parents ought to be rebaptized. Third, That no Christian man ought to be a magistrate, or bear the sword or office of authority. Fourth, And that it is not lawful for a Christian man to take an oath. Now by the grace of God, and through conference with good and learned ministers of Christ his church, I do understand and acknowledge the same to be most damnable and detestable heresies, and do ask God here before his church mercy for my said former errors, and do forsake them, recant, and renounce them, and abjure them from the very bottom of my heart; and further I confess, that the whole doctrine and religion established in this realm of England, as also that which is received and practised in the Dutch church here in this city, is sound, true, and according to the word of God, whereunto in all things I submit myself, and will most gladly be a member of the said Dutch church, from henceforth utterly abandoning and forsaking all and every anabaptistical error.

LXXXII*.

Archiepisc. Cant. | Anno Christi | Reg. Angliæ
Edm. Grindall i. | 1576. | Elizab. 18.

Articles to be enquired of within the province of Canterbury, in the metropolitical visitation of the most reverend father in God, Edmond archbishop of Canterbury.

1. WHETHER common prayer be sung or said, by your parson, vicar, or curate in your several churches or chapels, distinctly and reverently, and in such order as it is set forth by the laws of this realm, without any kind of alteration, and at due and convenient hours; and whether your minister so turn himself, and stand in such place of your church or chancel, as the people may best hear the same; and whether the holy sacraments be likewise ministered reverently, in such manner as by the laws of this realm is appointed: and whether upon Wednesdays and Fridays, not being holy-days, the Litany and other prayers appointed for the day be said accordingly.

2. Whether you have in your parish churches and chapels all things necessary and requisite for common prayer, and administration of the sacraments, specially the Book of Common Prayer with the new Kalender, a Psalter, the English Bible in the largest volume, the two tomes of the Homilies, the Paraphrases of Erasmus translated into English, the table of the Ten Commandments, a convenient pulpit well placed, a comely and decent table, standing on a frame, for the holy commu-

Articles to be enquired] These Articles are taken from a copy printed by Willyam Seres in the year 1576, and preserved in the University Library at Cambridge. (See Grindal's Works by the Parker Society, 1843.) It is probable that no injunctions were issued in consequence, as the archbishop was shortly afterwards placed under sequestration.

nion, with a fair linen cloth to lay upon the same, and some covering of silk, buckram or other such like, for the clean keeping thereof, a fair and comely communion cup of silver, and a cover of silver for the same, which may serve also for the ministration of the communion bread, a decent large surplice with sleeves, a sure coffer with two locks and keys for the keeping of the register book, and a strong chest or box for the almose of the poor, with three locks and keys to the same, and all other things necessary in and to the premises.

3. Whether the form of commination against sinners, with certain prayers following the same, set forth in the latter end of the Book of Common Prayer to be used at divers times in the year, be by your minister plainly and distinctly read in your church or chapel unto the people, between the Litany and the commemoration or ministration of the holy communion, three times at least in the year, that is to say, for order sake, yearly upon one of the three Sundays next before Easter, for the first time; upon one of the two Sundays next before the feast of Pentecost, for the second time; and for the third time, upon one of the two Sundays next before the feast of the birth of our Lord, over and besides the accustomed reading thereof upon the first day of Lent.

4. Whether in your churches and chapels, all altars be utterly taken down and clean removed, even unto the foundation, and the place where they stood paved, and the wall whereunto they joined whited over, and made uniform with the rest, so as no breach or rupture appear. And whether your roodlofts be taken down, and altered, so that the upper parts thereof with the soller or loft be quite taken down unto the cross beam, and that the said beam have some convenient crest put upon the same.

5. Whether your churches and chapels with the chancels thereof be well and sufficiently repaired, and kept without abuse of any thing: and whether your church-

yards be well fenced, and cleanly kept; and if any part thereof be in decay, through whose default it is so.

6. Whether all and every antiphoners, mass-books, grailes, portesses, processionals, manuals, legendaries, and all other books of late belonging to your church or chapel, which served for the superstitious Latin service, be utterly defaced, rent, and abolished, and if they be not, through whose default that is, and in whose keeping they remain. And whether all vestments, albs, tunicles, stoles, phanons, pixes, paxes, handbells, sacringbells, censers, chrismatories, crosses, candlesticks, holy-water-stocks, images, and such other relics and monuments of superstition and idolatry be utterly defaced, broken, and destroyed; and if not, where, and in whose custody they remain.

7. Whether your parson, vicar, curate, or minister, do wear any cope in your parish church or chapel, or minister the holy communion in any chalice heretofore used at mass, or in any profane cup or glass, or use at the ministration thereof any gestures, rites, or ceremonies, not appointed by the Book of Common Prayer, as crossing or breathing over the sacramental bread and wine, or shewing the same to the people to be worshipped and adored, or any such like; or use any oil and chrism, tapers, spattle, or any other popish ceremony in the ministration of the sacrament of baptism.

8. Whether any holy days or fasting days heretofore abrogated, or not appointed to be used as holy days, or fasting days, by the new kalendar of the Book of Common Prayer, be either proclaimed and bidden by your parson, vicar, or curate, or be superstitiously observed by any of your parish, and what be their names that so do observe the same; and whether there be any ringing or tolling of bells to call the people together used in any of those days, more or otherwise than commonly is used upon other days that be kept as work days.

9. Whether, when any man or woman is in passing out of this life, the bell be tolled to move the people to pray for the sick person, especially in all places, where the sick person dwelleth near unto the church; and whether after the time of his or her passing out of this world, there be any more ringing but one short peal before the burial, and another short peal after the burial, without any other superfluous or superstitious ringing: and whether on All Saints' day after evening prayer, there be any ringing at all, or any other superstitious ceremony used, tending to the maintenance of popish purgatory, or of prayer for the dead, and who they be that use the same; and whether there be any ringing or knolling of bells on Sundays or holy days, between morning prayer and the litany, or in any time of the common prayer, reading of the homilies, or of preaching, except one bell in convenient time to be rung or tolled before the sermon; or any other ringing used upon saints' eves or festival days, saving to common prayer, and that without excess; and who doth ring or knoll otherwise.

10. Whether your parson or vicar have preached, or caused to be duly preached in your church, his quarterly or monthly sermons, as by the queen's injunctions he is bound, and what be the names of such as have preached for him; and whether he hath admitted any man to preach, not having sufficient license, or hath inhibited or letted any from preaching, having sufficient license.

11. Whether any person or persons, not being ordered at least for a deacon, or licensed by the ordinary, do say common prayer openly in your church or chapel, or any not being at the least a deacon, do solemnize matrimony, or administer the sacrament of baptism, or deliver unto the communicants the Lord's cup, at the celebration of the holy communion, and what he, or they be, that so do. And whether the parson, vicar, or fermer of your benefice, do cause, or suffer any curate or minister to

serve your church, before he be examined and admitted by the ordinary, or his deputy in writing, and do shew his license to the churchwardens; and whether any curate do serve two cures at one time, without the special license of the ordinary, or his deputy in that behalf, in writing first had.

12. Whether your parson, vicar, or curate, do every Sunday, when there is no sermon, read distinctly and plainly some part of the homilies, prescribed and set forth by the queen's authority to be read, and every holy day, when there is no sermon, immediately after the gospel, openly, plainly, and distinctly recite to his parishioners, the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in English; and whether any minister not admitted by the ordinary, or by other lawful authority, do expound any scripture, or matter of doctrine, by the way of exhortation, or otherwise, and thereby omit and leave off the reading of the homilies.

13. Whether your parson, vicar, or curate, do every Sunday and holy day openly in the church, call for, hear, and instruct all the children, apprentices, and servants of both sexes, that be of convenient age within your parish, or at the least so many of them by course as the time will serve, and as he may well hear and instruct for half an hour at the least, before or at the evening prayer, in the Ten Commandments, the Articles of the Belief, and the Lord's Prayer, and diligently examine and teach them the Catechism, as it is now allowed and set forth; and whether for that purpose he doth take the names of them all, and by course call certain of them by name every Sunday and holy day, to come to the teaching of the same Catechism.

14. Whether all fathers and mothers, masters and dames of your parish, cause their children, servants, and apprentices, both mankind and womenkind, being above seven years of age and under twenty, which have not

learned the Catechism, to come to the church on Sundays and holy days, at the times appointed, or at the least such and so many of them as your minister shall appoint, and there diligently and obediently to hear and to be ordered by the minister, until such time as they have learned the same Catechism; and what be the names of those that do not cause their children, servants, and apprentices, so to come to the church, to be instructed and examined; and how many of the said children, servants, and apprentices be in your parish, which, being above seven years old and under twenty years of age, cannot say by heart the said Catechism, and what be their names and age, and with whom they dwell.

15. Whether your parson, vicar, curate, or other minister in your church or chapel, hath admitted to the receiving of the holy communion, any open and notorious fornicator, adulterer, or evil liver, by whom the congregation is offended, without due penance first done, to the satisfaction of the congregation, or any malicious person that is notoriously known to be out of charity, or that hath done any open wrong to his neighbour by word or deed, without due reconciliation first made to the party that is wronged.

16. Whether your parson, vicar, curate, or minister, hath admitted to the holy communion any of his parish, being above twenty years of age, either mankind or womankind, that cannot say by heart the Ten Commandments, the Articles of the Faith, and the Lord's Prayer in English, and what be the names of such as cannot say the same, or being above fourteen years, and under twenty years of age, that cannot say the Catechism, allowed and set forth in the said Book of Common Prayer. And whether he marry any persons which were single before, that cannot say the Catechism. And whether he useth to examine his parishioners at convenient times before he

administer unto them, and namely before Easter yearly, to the intent he may know, whether they can say by heart the same, which is required in this behalf, or no.

17. Whether your priests and ministers be peacemakers, and no brawlers, or sowers of discord, and exhort their parishioners to obedience towards their prince, and all other that be in authority, and to charity and mutual love among themselves; whether they be diligent in visiting the sick, and comforting them, and do move them earnestly, especially when they make their testaments, to consider the necessity of the poor, and to give to their box or chest their charitable devotions or almose.

18. Whether they neglect the study of the holy scriptures and of the word of God; and whether such of them as be under the degree of a master of arts, have of their own, at the least the New Testament both in English and Latin; and whether they do every day, with good advisement confer one chapter of the Latin and English together at the least; and whether they have given due account thereof, and to whom.

19. Whether any of your parsons, vicars, curates, or ministers be favourers of the Romish or foreign power, letters of true religion, preachers of corrupt and popish doctrine, or maintainers of sectaries, or do set forth and extol vain and superstitious religion, or be maintainers of the unlearned people in ignorance and error, encouraging or moving them rather to pray in an unknown tongue, than in English, or to put their trust in a certain number of prayers, as in saying over a number of beads, lady-psalters, or other like.

20. Whether any do preach, declare, or speak any thing in derogation of the Book of Common Prayer, which is set forth by the laws of this realm, dispraising the same, or any thing therein contained.

21. Whether your parson, vicar, or curate hath or doth maintain any doctrine contrary or repugnant to any of

the "Articles agreed upon by the clergy in the convocation holden at London, anno Domini 1562, for the avoiding of diversities of opinions, and for establishment of consent touching true religion," set forth by the queen's authority; and whether any, having been admitted to his benefice since the thirteenth year of the queen's reign, hath not within two months after his induction, publicly read the said Articles in your church in the time of common prayer there, with declaration of his unfeigned assent thereunto.

22. Whether your parson, vicar, curate, minister, or reader, do church any unmarried woman which hath been gotten with child out of lawful marriage, and say for her the form of thanksgiving of women after childbirth, except such an unmarried woman have either before her childbirth, done due penance for her fault to the satisfaction of the congregation, or at her coming to give thanks, do openly acknowledge her fault before the congregation, at the appointment of the minister, according to order prescribed to the said minister by the ordinary or his deputy; the same churching to be had always on some Sunday or holy-day, and upon none other day.

23. Whether any of your parsons, vicars, curates, or ministers, or any other priest, or any lay man or woman, do wilfully maintain or defend any heresies, false opinions, or popish errors, contrary to the laws of Almighty God, and true doctrine, by public authority in this realm now set forth, and what be their names; and whether any keep any secret conventicles, preachings, lectures, or readings contrary to the law; and what be their names.

24. Whether there be any in your parish that openly or privately say mass, or hear mass, or any other kind of service or prayer than is set forth by the laws of this realm.

25. Whether any popish priests, either going as priests, or disguised in other apparel, or altering their names for

any cause, or any other, or runagate persons, mislikers, or depravers of true religion, that do not minister or frequent common prayer now used, nor communicate at times appointed by the law, do resort secretly or openly into your parish, and to whom; and of whom be they received, harboured, and relieved, and what be their names and surnames, or by what names are they called.

26. Whether your parsons and vicars be resident and dwell continually upon their benefices, doing their duties in preaching, reading, and ministering the sacraments; and whether they keep hospitality, according as their livings will extend; and whether their houses and chancels be well repaired and upholden.

27. Whether they or any of them have more benefices than one, how many, and in what countries they be, and what be the names thereof.

28. Whether they, when they be absent from their benefices, do leave their cures to a rude and unlearned person, and not to an honest, and well-learned expert curate, which can and will teach the people wholesome doctrine; and whether in their absence they do procure learned men to preach in their churches and cures, at least one sermon every quarter of a year.

29. Whether such parsons and vicars as be not resident, neither keep hospitality, do relieve their poor parishioners, and what give they yearly to them; and if they be not resident, and may dispend yearly twenty pounds or above, either in this diocese or elsewhere, whether do they distribute every year among their poor parishioners, at the least the fortieth part of the fruits of their benefices, where they be not resident.

30. Whether your parsons, vicars, curates, and ministers, keep well their registers of all weddings, buryings, and christenings within your parish, and do present a copy of them once every year by indenture to the ordinary, or his officers, and whether they read the queen's

majesty's injunctions every quarter of a year once, or no.

31. Whether they or any of them keep any suspected women in their houses, or be incontinent persons, given to drunkenness, idleness, or be haunters of taverns, ale-houses, or suspected places; or be hunters, hawkers, dicers, carders, tablers, swearers, or otherwise suspected of any notorious crime, or give any evil example of life; and whether they (as they ought to do) occupy themselves in the reading or hearing some part of the holy scripture, or other good author, or in some other godly or laudable exercise, meet for their vocation.

32. Whether they, or any of them, do keep or suffer to be kept in their parsonage or vicarage-houses, any ale-houses, tippling-houses, or taverns, or do sell ale, beer, wine, or any victual.

33. Whether your parsons or vicars have bought their benefices, or come to them by simony, fraud, or deceit, or by any colourable pact, or other unlawful mean whatsoever, or be vehemently suspected or defamed thereof; and whether they keep in their own hands, or have demised, and let to farm their parsonages, and vicarages, or their glebe land, or tithes, or any part thereof, and whether any such lease be made for the performance of any simoniacal pact, made directly or indirectly, between the incumbent and the patron, or between the incumbent or any other person, for the presenting of the same incumbent to that benefice.

34. Whether any minister, or priest presented to any benefice in this diocese hath covenanted, promised, or practised to or with the patron thereof, or any other person or persons that had the advowson or gift of the same benefice, or with any other person or persons on his or their behalf, to give to him or his friend, any sum of ready money, for presenting him to the same, or have offered by promise or bond any lease, either of the whole

benefice, limiting the rent far under the just value, or of the mansion house, glebe lands, or any portion of the tithes, and fruits of the same benefice, receiving little or nothing therfor, or suffering the patron or any other person that presented him to have his own tithes within the benefice free unto himself, or else have granted some yearly pension or other yearly commodity, to him, his child, servant, or friend, for preferring him to the same benefice, or otherwise have suffered him to make a gain by any colour, deceit, or simoniacal pact in bestowing the said benefice.

35. Whether the church of your parish be now vacant or destitute of an incumbent, or no; and if it be, how long it hath been so, and who is the patron; and whether he suffereth the benefice to lie vacant, and occupieth the glebe land, and taketh the tithes and other fruits to himself, during the time of the vacation; or who else occupieth and taketh the same.

36. Whether there be any lay or temporal man, not being within orders, or any child, that hath or enjoyeth any benefice or spiritual promotion.

37. Whether any priest or minister be come into this diocese out of any other diocese, to serve any cure here, without letters testimonial of the ordinary, from whence he came, under his authentic seal and hand, to testify the cause of his departing from thence, and of his behaviour there.

38. Whether for the retaining of the perambulation of the circuit of your parish, the parson, vicar, or curate, churchwardens and certain of the substantial men of the parish, in the days of the rogations, commonly called the Gang-days, walk the accustomed bounds of your parish; and whether in the same perambulation and going about, the curate do use any other rite or ceremony, than to say or sing in English, the two Psalms beginning "Benedic anima mea Domino," that is to say the ciii. Psalm and

the civ. Psalm, and such sentences of scripture, as be appointed by the queen's majesty's Injunctions, with the litany and suffrages following the same, and reading one homily already devised and set forth for that purpose, without wearing any surplices, carrying of banners, or hand-bells, or staying at crosses, or any such like popish ceremonies.

39. Whether the parish clerk be appointed according to the ancient custom of the parish; and whether he be not obedient to the parson, vicar, or curate, especially in the time of celebration of divine service, or of the sacraments, or in any preparation thereunto. And whether he be able and ready to read the first lesson, the epistle, and the psalms, with answers to the suffrages, as is used; and whether he keep not the books, and ornaments of the church fair and clean, and cause the church and choir, the communion table, the pulpit and the font to be made decent and clean, against service time, the communion, sermon, and baptism.

40. Whether there be any man or woman in your parish that resorteth to any popish priest for shrift or auricular confession, or any that within three years now last past, hath been reconciled unto the pope, or to the church of Rome, or any that is reputed or suspected so to be: and whether there be any that refuse to come to the church to hear divine service, or to communicate according to the order now established by public authority; and what be their names.

41. Whether there be any person or persons, ecclesiastical or temporal within your parish, or elsewhere within this diocese, that of late have retained, or kept in their custody, or that read, sell, utter, disperse, carry, or deliver to others any English books, set forth of late years at Louvain, or in any other place beyond the seas, by Harding, Dorman, Allen, Saunders, Stapleton, Marshall, Brystow, or any of them, or by any other English

papist, either against the queen's majesty's supremacy in matters ecclesiastical, or against true religion, and catholic doctrine now received and established by common authority within this realm; and what their names and surnames are.

42. Whether there be any in your parish, that useth to pray in English, or in Latin upon beads, or other such like thing, or upon any superstitious popish primer, or other like book; and what be their names?

43. Whether the people of your parish, especially householders, having no lawful excuse to be absent, do faithfully and diligently endeavour themselves, to resort with their children and servants to their parish church or chapel, on the holy-days, and chiefly upon the Sundays to morning and evening prayer, and upon reasonable let thereof to some usual place, where common prayer is used, and then and there abide orderly and soberly, during the time of common prayer, homilies, sermons, and other service of God there used, reverently and devoutly giving themselves to the hearing thereof, and occupying themselves at times convenient in private prayer; and who they be that either negligently or wilfully absent themselves, or come very late to the church, upon the Sundays especially, or that walk, talk, or otherwise unreverently behave themselves in the church, or use any gaming or pastime abroad, or in any house, or sit in the streets, or churchyard, or in any tavern or alehouse, upon the Sunday or other holy-day, in the time of common prayer, sermons, or reading of the homilies, either before noon or after noon.

44. Whether the forfeiture of twelve-pence, for every such offence, appointed by a statute made in the first year of the queen's majesty's reign, be levied and taken according to the same statute by the churchwardens, of every person that so offendeth, and by them be put to the use of the poor of the parish, and if it be not, by

whose default it is not levied; and what particular sums of money have been forfeited that way, and by whom since the feast of Easter in the year of our Lord 1575, until the day of giving up the presentment concerning these articles; and so from time to time, as the same churchwardens and sworn men shall be appointed to present in this behalf; and how much of such forfeitures have been delivered to the use of the poor of the parish, and to whom the same hath been delivered.

45. Whether you know any, that in the time of the reading of the litany, or of any other part of the common prayer, or in the time of the sermon, or of reading the homilies, or any part of the scriptures to the parishioners, any person have departed out of the church without just and necessary cause, or that disturb the minister or preacher any manner of ways in the time of divine service or sermon; and whether any in contempt of their parish church or minister, do resort to any other church or no.

46. Whether there be any innkeepers, ale-wives, victuallers, or tipplers, that suffer or do admit any person or persons in their houses, to eat, drink, or play at cards, tables, or such like games in the time of common prayer or sermon, on the Sundays or holy-days; and whether there be any shops set open on Sundays or holy-days, or any butchers or others, that commonly use to sell meat, or other things, in the time of common prayer, preaching, or reading of the homilies; and whether in any fairs or common markets falling upon the Sunday, there be any shewing of any wares before the morning prayer be done; and whether any markets or selling of any wares be used or suffered in any churchyards.

47. Whether for the putting of the churchwardens and sworn men the better in remembrance of their duty in observing and noting such as offend, in not coming to divine service, your minister or reader do openly every

Sunday, after he have read the second lesson at morning and evening prayer, admonish and warn the churchwardens and sworn men to look to their charge in this behalf, and to observe who, contrary to the said statute, offend in absenting themselves negligently or wilfully from their parish church or chapel, or unreverently (as is aforesaid) use themselves in the time of divine service.

48. Whether the churchwardens of the last year have given to the parish a just account of the church goods and rents that were committed to their charge, according unto the custom that hath been aforetime used, and what church goods they or any other have sold, and to whom, and whether to the profit of your church, or no; and what hath been done with the money thereof coming.

49. Whether the churchwardens and sworn men of the last year, have of any private corrupt affection concealed any crime, or other disorder in their time done in your parish, and have not presented the same to the bishop, chancellor, archdeacon, commissary, or such other as had authority to reform the same; and whether they or any of them at any such time as they should have been at divine service on Sundays or holy-days, and should there have observed others that were absent, have been away themselves at home, or in some tavern or ale-house, or else about some worldly business, or at bowls, cards, tables, or other gaming, without regard of their office and duty in that behalf.

50. Whether any man hath pulled down or discovered any church, chancel, or chapel, or any part of any of them, any church-porch, vestry, or steeple, almose-house, or such like, or have plucked down the bells, or have felled or spoiled any wood or timber in any churchyard.

51. Whether your hospitals, spitals, and almose-houses, be well and godly used according to the foundation and ancient ordinances of the same; whether there

be any other placed in them, than poor impotent and needy persons, that have not wherewith or whereby to live.

52. Whether any of your parish being of convenient age, have not received the holy communion thrice this last year at the least, and namely at Easter last or thereabouts for once, and what their names are, or receiving, have not signified the same before to your parson, vicar, or curate, that he might conveniently examine them; or that have refused to come to him to be examined.

53. Whether there be any in your parish that hath or doth offend contrary to the statute made in the thirty-seventh year of the reign of king Henry the Eighth, for reformation of usury, and revived by an act made in the thirteenth year of the reign of the queen's majesty; what be the names of such offenders, and what is the manner of their usury.

54. Whether there be any in your parish, that minister the goods of those that be dead, without lawful authority, or any that suppress the last will of the dead, or any executors that have not fulfilled their testators' will, specially in paying of legacies given to the church, or to other good and godly uses, as to the relief of poverty, to orphans, poor scholars, poor maids' marriages, highways, schools, and such like.

55. Whether there be any, which of late have bequeathed in their testaments any jewels, plate, ornaments, cattle, or grain, or other moveable stocks, annuities, or sums of money for the erection or finding of any obits, dirges, trentals, torches, lights, tapers, lamps, or any such like use, now by law forbidden, which are not paid out of any lands, and whereunto the queen's majesty is not entitled by any act of parliament; and if there be any such legacy or appointment, what are the names of such testators, and of the executors of their testaments,

what is the quantity and quality of the gift, and to what godly and lawful use is the same converted and employed.

56. Whether there be any money or stock appertaining to your parish church or chapel, or to the poor of your parish, in any man's hands that refuseth or deferreth to pay the same, or that useth fraud, deceit, or delay to make any account in the presence of the honest of the parish for the same; and whether any such stock be decayed; by whose negligence, and in whose hands; and whether the store of the poor men's box be openly and indifferently given where need is, without partial affection.

57. Whether the schoolmasters which teach within your parish, either openly, or privately in any noble or gentleman's house, or in any other place there, be of good and sincere religion and conversation, and be diligent in teaching and bringing up of youth; whether they be examined, allowed, and licensed by the ordinary or his officer in that behalf; whether they teach the grammar set forth by king Henry the Eighth of noble memory, and none other; whether they teach any thing contrary to the order of religion now established by public authority; and whether they teach not their scholars the Catechism in Latin lately set forth, and such sentences of scripture as shall be most expedient and meet to move them to the love and due reverence of God's true religion, now truly set forth by the queen's majesty's authority, and to induce them to all godliness and honest conversation; and what be the names and surnames of all such schoolmasters and teachers of youth within your parish, as well of such as teach publicly, as those that teach in the houses of noblemen, gentlemen, or other private men.

58. Whether there be any among you that use sorcery or witchcraft, or that be suspected of the same, and whether any use any charms or unlawful prayers or in-

vocations in Latin, or otherwise, and namely midwives in the time of women's travail of child; and whether any do resort to any such for help or counsel, and what be their names.

59. Whether there be among you any blasphemers of the name of God, great or often swearers, adulterers, fornicators, incestuous persons, bawds, or receivers of naughty and incontinent persons, or harbourers of women with child which be unmarried, conveying or suffering them to go away before they do any penance, or make satisfaction to the congregation, or any that be vehemently suspected of such faults, or that be not of good name and fame touching such crimes and faults, any drunkards, or ribalds, or any that be malicious, contentious, or uncharitable persons, common slanderers of their neighbours, railers, scolders, or sowers of discord between neighbours.

60. Whether there be any in these parts, that have married within the degrees of affinity or consanguinity, by the laws of God forbidden, so set out for an admonition, in a table now appointed to be affixed in every parish church within this diocese; or any that being divorced or separated for the same, do yet notwithstanding cohabit and keep company still together; or any that being married without those degrees, have unlawfully forsaken their wives or husbands, and married others; any man that hath two wives, or any woman that hath two husbands; any that being divorced or separated asunder, have married again; any married that have made precontracts; any that have made privy or secret contracts; any that have married or contracted themselves without the consent of their parents, tutors, or governors; any that have married without banns thrice solemnly asked; any couples married, that live not together, but slanderously live apart; any that have married out of the parish church where they ought to have solemnized their marriage.

61. Whether the minister and churchwardens have suffered any lords of misrule, or summer lords or ladies, or any disguised persons, or others, in Christmas, or at May-games, or any morris-dancers, or at any other times, to come unreverently into the church or churchyard, and there to dance, or play any unseemly parts, with scoffs, jests, wanton gestures, or ribald talk, namely in the time of common prayer. And what they be that commit such disorder, or accompany or maintain them.

62. Whether the archdeacon, chancellor, commissary, official, or any other using ecclesiastical jurisdiction in this diocese, their registrars, or actuaries, apparitors, or summoners, have at any time winked at and suffered any adulteries, fornications, incests, or other faults and offences, to pass and remain unpunished and uncorrected, for money, rewards, bribes, pleasure, friendship, or any other partial or affectionate respect; or any of them have been burdensome to any in this diocese by exacting or taking excessive fees, excessive procurations, any rewards, or commodities, by the way of promotion, gift, contribution, help, redemption of penance, omission of quarter sermons, obtaining of any benefices, or office, or any other like ways or means.

63. How many adulteries, incests, and fornications, are notoriously known to have been committed in your parish, since Easter 1575. How many offenders in any such faults have been put to open penance, and openly corrected; and how many have been winked at, and borne withal; or have fined and paid money to the archdeacon, chancellor, commissary, official, or their deputies, or to the deans, registrars, or sumners, or any of them, for to escape open punishment and correction, and what their names and surnames be.

64. Whether the deans rurals, and sumners, or any of them, do pay any annual rent, fee, or pension for their offices, and when they pay, and to whom.

65. Generally whether there be among you any notorious evil livers, or any suspected of any notorious sin, fault, or crime, to the offence of Christian people committed; any that stubbornly refuse to conform themselves to unity and godly religion, now established by public authority; or any that bruiteth abroad rumours of the alteration of the same, or otherwise that disturbeth good orders, and the quietness of Christ's church, and the Christian congregation.

The tenor of the oath ministered to the churchwardens and sworn men.

Ye shall swear by Almighty God, that ye shall diligently consider all and every the articles given to you in charge and make a true answer unto the same in writing, presenting all and every such person and persons dwelling within your parish, as have committed any offence or fault, or made any default, mentioned in any of the same articles, or which are vehemently suspected or defamed of any such offence, fault, or default; wherein ye shall not present any person or persons of any evil will, malice, or hatred, contrary to the truth, nor shall for love, favour, mede, dread, or any corrupt affection, spare to present any that be offenders, suspected or defamed in any of these cases, but shall do uprightly, as men having the fear of God before your eyes, and desirous to maintain virtue and suppress vice. So God help you.

LXXXIII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall i.	1576.	Elizab. 18.

Articles to be enquired of in the metropoliticall visitations of the most reverend father in God Edmond, by divine sufferaunce archbishope of Cant. primate of all England, and metropolitane in all and singular cathedral and collegiate churches within his province of Canterbury.— Reg. Grindall, fol. 97. a.

I. FYRSTE, Whether your bishop, and his chancellor, commissaries, and all other his officers do minister justice indifferently and incorruptly to all her majesties subjects, and punish vice and public crimes with due punishment, without any corrupt commutations, neither respecting gifts nor persons; and whether any money, gifte, rewarde, or any other temporal commoditie (other then accustomed lawfull fees) hath been received for justice, or any judgmentes, or execution of lawes, or for any guifte, advowson, presentation, collation, institution, or induction, or for the procuring of any such to any spirituall or ecclesiasticall livynge; what hath been received, by whom, and by whose mediation?

II. Item, Whether your bishop, deane, chapter, and all other your governours do in their severall regiments direct all their doings to seek the glory of God, the godly quietness of the church of England, the upholding in good order of your cathedral church of —— neyther suffringe in the same corrupt doctrine, nor offensive manners; and whether any of them doth, or hath, make, or suffer any wast, ruyne, decaye, or dilapidation of the goods, or possessions of this church, as by decaye, or not

Articles to be enquired] Strype, Grind. p. 313. Collier, vol. ii. p. 552.

repayring the church, and their severall houses, alienating the stocke, buildinges, ymplementes, or other moveable goodes of the church, or committing any of the same to private uses, or making of leases in possession, or reversion, for moe yeres, or otherwaies, then the statutes of your church do prescribe, or by gredy wast of timbre, excessive sales of woode, advowsons, unused and unreasonable grauntes, patentes, and revertions of offices, unwounted annuities, and such like gredy gripinge of thinges present, to the impoverishing of the church and succession; how many, and what they be, whether any such grante or advowson hath been solde for any value; by whom, to whom, and for how much, and who now enjoyeth the same?

III. Item, How many such grauntes, pattentes, advowsons, sales, offices, annuities, and such like hath binne confirmed by your chapitor seal, sithence the first yere of her majesties reign; to whose use, and by whose means; and what money was received for the same, by whom, and to whose use; whether any like guifte, graunt, advowson, or lease, for longer time than for twenty one yeres, or three lives, hath been made, or confirmed, antedated, or by other collorable means procured, in possession or reversion, sithence the beginning of the parliament in the thirtenth yere of her majesties reigne; what those be, and by whose means procured, and to whose use?

III. Item, How many such] By statute 1 Eliz. c. 19. bishops were restrained from granting leases (except to the crown) other than for twenty-one years or three lives; but it still continued lawful for other sole corporations to grant long leases, with proper consent or confirmation, until the passing of the statute 13 Eliz. c. 10, by which all other corporations, whether sole or aggregate, are placed under the same restraints with bishops. The inquiries of this 3d article are evidently with reference to these two disabling statutes. See 1 Inst. 44, 45. Gibs. Cod. 744. Blackst. Com. vol. ii. p. 320. Burn. Ecc. L. vol. ii. p. 385. Strype, Smith, p. 144. Wood's Ann. vol. ii. p. 178.

IV. Item, Whether your deanes, archdeacons, and other dignities of your church be resident or not; who they be, what other promotions or livings every one of them hath, and in what diocess; and whether every one of them be ministers or not, whether they use semely or preestly garmentes, according as they are commaunded by the quenes majesties injunctions to doe?

V. Item, Whether your prebendaries be commonlie resident, or how many of them? where every one of the rest be; what be their names; what livings every one of them hath, and in what place; what orders they be in; how, and in what apparell they do commonly go; whether they do preache in their severall courses; or how often, and what times in the yere; or how often they do resorte to your cathedral church?

VI. Item, Whether your divine service be used, and the sacraments ministred in manner and forme prescribed in the quenes majesties injunctions, and none otherwaies; whether it be said or songe in due time; whether in all pointes, according to the statutes of your church, not being repugnant to any of the quenes majesties lawes or injunctions; whether all that were wonte, be bounde, or ought to come to it, do so still; whether every one of your church doth openly communicate in the said cathedral church, at the least, once in every yeare?

VII. Item, Whether your grammer schole be well ordered; whether the number of the children thereof be furnished; how many do want, and by whose defaulte; whether they be diligently and godly brought up in the feare of God, and holsom doctrine; whether any of them have been received for money or rewardes, and by whome; whether the statutes, foundations, and other ordinances towchinge the godly prescribed, and used almes of your church, and the said grammer scholemaster, or the schollars thereof, or any other havinge doing or interest therein, be kept; by whom it is not observed, or by whose

defaulte? and the like, in all points, you shall enquire and present of your choristers, and their master.

VIII. Item, Whether all other officers, and ministers of your church, as well within as withowte, do their duities in all pointes obediently and faithfully, and whether your deane, stewardes, treasurers, bursors, receyvors, or any officer, having any charge, or any waies being accomptant to the said church, do make a trewe, perfect, and faithfull account at such daies and times, as be limited and appointed by the statutes and customes of the said church, making full payment yerely of all arrerages; whether any money, or goods, of the church do remain in any mans hands; who they be, and what somme remayneth?

IX. Item, You shall enquire of the doctrine and judgement of all and singuler hed and members of your said church; as your deane, archdeacons, prebendaries, readers of divinitie, scholemasters, vicars, petticannons, deacons, conductes, singing men, choristers, scholers in grammer scholes, and all other officers and ministers, as well within your church as without; whether any of them do either priveley or openly preache any unholsome, erroniouse, or seditious doctrine, contrary or repugnant to any article agreed upon in any synod of the clergy of the province of Cant. sithence the first yere of her majesties reign, or discorage any man soberly for his edifienge from the reading of the holly scriptures, or in any point do perswade, or move any not to conform themselves to the order of religion reformed, restored, and revived by public authoritie in this church of England?

X. Item, You shall enquire of the names and surnames of all and singuler the abovenamed members, officers, and ministers of this your said church, as well high as low; whether you know and suspect any of them to obtaine his rome or lyving by simony, that is, by money, unlawfull covenantes, guifte, or reward; who presented him;

whether his living be in lease, and by whom it is leased; to whom, and upon what rent; whether he doth pay any pension; for what cause, what somme, and to whom; whether any of them be knowen or suspected to be a swearer, an adulterer, a fornicator, or suspected of any other unclenelyness; whether any of them do use any suspect house, or suspected company of any such faults, any tavern, alehouse, or tippling houses at any inconvenient season; whether any of them be suspected to be a drunkard, a dicer, a carder, a brawler, fighter, quarreller, or unquiet person, a carrier of tales, a backbiter, slanderer, bate maker, or any other waies a breaker of charitie or unity, or cause of unquietness by any meanes?

XI. Item, Whether you have necessary ornaments and bookes for your church?

XII. Item, Whether your churche be sufficiently repayred in all partes; what stocke or annuitie is there towards the reparations of the cathedrall church; in whose hands and custodye doth it remayne?

Item, Finally you shall presente what you think necessary or profitable for the church to be reformid, or of newe to be appointid and ordred in the same.

LXXXIV.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 1.	1576.	Elizab. 18.

Orders for reformation of abuses about the learned exercises and conferences among the ministers of the church. Strype's Life of Grindall, p. 220.

I. INPRIMIS, The said exercises are to be used only in such churches, and at such times, as the bishop of the diocese shall under his hand and seal appoint.

Orders for reformation] These exercises were in many cases beneficial, in many others mischievous; and in those days of rebuke and turbulence a single instance of disorder would make more impression upon the court than all the benefits that might eventually ensue from increased knowledge and rational inquiry. It is clear from these "orders" that among the positive and visible evils were the following; that laymen were allowed to take part in the debates; that nonconforming ministers were allowed also; that occasion had been taken to attack the character of individuals, both public and private; that speeches had been made against the established government and services of the church; that some speakers had shewn themselves ill-affected towards the state. (Strype, Grind. p. 326. Neal's Purit. vol. i. p. 231.) "The archbishop believed this mismanagement accidental to the meetings: he thought the design was serviceable for the improvement of the people and clergy, and therefore endeavoured to make it answer upon experiment and to bring the practice up to the plan." Collier, vol. ii. p. 553. Hallam, Const. Hist. vol. i. p. 211.

The number and nature of the questions, which may have been raised at some of these meetings, may be seen from the following passage in bishop Cooper's Admonition to the people of England (p. 160), published in the year 1589. "At the beginning some learned and godly preachers, for private respects in themselves, made strange to wear the surplice, cap or tippet: but yet so that they declared themselves to think the thing indifferent, and not to judge evil of such as did use them. Shortly after rose up other, defending that they were not things indifferent, but distained with antichristian idolatry, and therefore not to be suffered in the church. Not long after came another sort, affirming that those matters touching apparel were but trifles, and not

II. Item, That in all such assemblies for the said conferences or exercises, either the archdeacon, if he be a divine, or else some one other grave learned graduate, at the least, to be appointed and allowed by the bishop, as before, be present and moderate the said exercises.

III. Item, That a catalogue of names be made and allowed of those that are judged meet to be speakers in course in the said exercises; which are known to be able to speak aptly, and to the profit and edifying of the hearers. And such parts of the scripture entreated of, as the bishop shall appoint.

IV. Item, That the rest of the ministers, not able to speak publicly with commendation, be assigned by the moderators some tasks, for the increase of their learning, to be comprised in writing, or otherwise, concerning the exposition of some part of scripture; and those tasks to be read privately before the ministers only, and not before the laity.

V. Item, Ante omnia, That no lay person be suffered to speak publicly in those assemblies.

VI. Item, That no man speaking in the said exercises, shall be suffered to glance openly, or covertly against any state, or any person public or private. If he

worthy contention in the church, but that there were greater things far of more weight and importance, and indeed touching faith and religion, and therefore meet to be altered in a church rightly reformed: as the book of common prayer, the administration of the sacraments, the government of the church, the election of ministers, and a number of other like. Fourthly, now break out another sort, earnestly affirming and teaching, that we have no church, no bishops, no ministers, no sacraments; and therefore that all that love Jesus Christ ought with all speed to separate themselves from our congregations, because our assemblies are profane, wicked, and antichristian. Thus have you heard of four degrees for the overthrow of the state of the church of England. Now lastly of all come in these men that make their whole direction against the living of bishops and other ecclesiastical ministers; that they should have no temporal lands or jurisdiction."

do, the moderators shall immediately interrupt him, and put him to silence; and notice to be made of the cause of interruption to the bishop; and the party interrupted not to be again admitted, without the bishop's approbation, and the knowledge of his offence.

VII. That no man be suffered in the said exercises to make any invections against the laws, rites, policies, and discipline of the church of England, established by public authority. If any attempt the contrary, he is immediately to be commanded to silence. And the moderator or moderators are therein to satisfy the auditory. And the speaker shall not be admitted to speak any more, till he, after public satisfaction made, shall obtain a new admission and approbation of the bishop.

VIII. Item, Forasmuch as divers ministers deprived from their livings, and inhibited to preach, for not obeying the public orders and discipline of the church of England, have intruded themselves in sundry places, to be speakers in the said exercises, and being excluded from pulpits, have in the said exercises usually made their invections against the orders, rites, and discipline of the church, which hath been the cause to move divers to a mislike of the said exercises, (being of themselves, if they be well used, very profitable for many respects,) every bishop is to take strict order in his diocese, that hereafter none be suffered to be speakers in the said exercises, which remain deprived or inhibited for the causes aforesaid, except they shall have before conformed themselves to order; neither any other, which shall not, both by subscription and daily practice, conform himself to public orders and discipline of this church by law established.

EDM. CANTUAR.

LXXXV.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 1.	1576.	Elizab. 19.

The council's letter to the archbishop of Canterbury about the observation of Ember days and Lent.—Reg. Grindall in Strype's Life of Grindall, p. 226.

AFTER our hearty commendations to your good lordship. The queen's majesty of late entering into consideration, how that, notwithstanding sundry good

The council's letter] Strype, Grind. p. 336. The reason here given for fasting was also urged in the Homily for Fasting (second part, p. 241.) set forth in this reign: "What good English heart would not wish that the old ancient glory should return to the realm, wherein it hath with great commendations excelled before our days, in the furniture of the navy of the same? What will more daunt the hearts of the adversaries than to see us well fenced and armed on the sea, as we be reported to be on the land?" Similar motives "of worldly and civil policy" appear in the proclamation issued by king Edward VI. in the year 1548, and in a proclamation of queen Elizabeth of the year 1572. So again in the year 1579 and in other years afterwards, proclamations were issued enjoining abstinence on the ground that encouragement was thereby given to the navy and the fisheries. Proclamations for the observance of Lent were continued during the reigns of James and Charles down to the period of the civil war, and were renewed after the Restoration.

Bp. Cooper in his "Admonition to the people of England" (1589) says, "How God hath placed this land there is no reasonable man but seeth. The sea are our walls, and if on these walls we have not some reasonable furniture of ships, we shall tempt God, in leaving open our country to the enemy, and not using those instruments which God hath appointed. There is no state of men, that doth so much furnish this realm with sufficient numbers of mariners for our navy, as fishers do. And how shall fishers be maintained, if they have not sufficient utterance for those things for which they travail? And how can they have utterance, if every dainty-mouthed man, without infirmity and sickness, shall eat flesh at his pleasure? They can not pretend religion,

statutes and laws made heretofore by common consent in parliament to the contrary, the observation of the Embering and fifty days is not so duly looked unto, as it ought to be, and as is requisite in policy for the maintenance of mariners, fishermen, and the navy of the realm; hath thought convenient for that cause, first in her highness's own household to give strait charge unto the officers, for the observation of them: and it is ordered, that they shall be more carefully looked unto and continued, than heretofore they have been. The like we have signified by her majesty's special appointment, to the lord mayor of the city of London, and other her majesty's officers and loving subjects abroad; to the intent that by an unfeigned observation in all places throughout the realm of the said law already provided and meet to be put in execution in this respect, the state might take such benefit thereby, as was at the time of the making intended; which we can assure your lordship is the only cause, why at this time the observation of them is so much urged. Howbeit for that it may be, that this her majesty's good meaning may either be misconstrued by some and depraved by others, as though any superstition (wherewith her majesty, God be thanked, is

or restraint of Christian liberty, seeing open protestation is made by the law, that it is not for conscience sake, but for the defence and safety of the realm. Therefore this crying out against this law, is not only needless, but also undiscreet and factious." (p. 99.)

Penalties were attached to the offence of eating flesh on forbidden days by the statute 2 and 3 Edw. VI. c. 19, and to other motives was added the encouragement that was thereby afforded to the trade of fishing. That motive is alleged as the only reason for the next statute on the subject, the 5 of Eliz. c. 5. The severity of this law was mitigated by the statute 27 of Eliz. c. 11, which diminished the number of forbidden days, and lastly by the statute 35 of Eliz. c. 7. §. 22. which reduced the amount of the penalty. Strype, Mem. vol. ii. P. ii. p. 345. Ann. vol. ii. P. i. p. 307. Collier, vol. ii. p. 557. Hallam, vol. i. p. 430.

not to be touched or suspected) were thereby intended; for the meeting with and answering such slanderous conceits as may be spied and mistaken among her highness's subjects, we have thought good to require your lordship to give order within your province, that the ministers and preachers, which are or shall be admitted to that function, be commanded, in their sermons and exhortations to the people to instruct and teach them to be willing and obedient to conform themselves and their families to the observation of the said laws, as in duty they are bound; and further declare unto them, that the same is not required for any liking of popish ceremonies heretofore used, (which utterly are detested,) but only to maintain the mariners and navy in this land, by setting men a fishing. Which thing is so necessary for the realm, especially in these dangerous times, as no means are to be omitted, whereby it may be thought the same may be according to the laws brought to pass and perfected accordingly.

And for that the exhortations and doctrines of good and dutiful ministers may do much good in this matter, both to remove scrupulousness and misconceits of some few, and also to induce the greater and common number to obey and observe the said laws; we have thought good to signify so much unto your lordship, that by the good assistance of you, and others under you, the matter might be furthered, and take such good success for the benefit of this realm, as we desire. From Hamptoncourt the 13th of December, M.D.LXXVI.

Your lordship's right assured loving friends,

W. Burghley.	F. Knollys.
A. Warwick.	Jam. Croftes.
R. Leicester.	Fra. Walsingham.

LXXXVI.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 2.	1577.	Elizab. 19.

Queen Elizabeth's letter to the bishops throughout England against conventicles, and for the suppressing the exercise called prophesying.— Ex MS. Cotton. Cleopat. F. 2. fol. 287.

RIGHT reverend father in God, we grete you well. We here to our greate greefe, that in sundry parts

Queen Elizabeth's letter] Queen Elizabeth having signified her pleasure to the archbishop that the exercise of prophecying should be suppressed, that preachers should be reduced to a smaller number, and that homilies should be read instead of sermons, the archbishop addressed a letter to her on the 20th of December 1576, in which he stated at length his reasons for approving and encouraging the exercise, and declared his inability to comply with her majesty's commands. "For my own part," he said, "because I am very well assured both by reasons and arguments taken out of the holy scriptures, and by experience, the most certain seal of sure knowledge, that the said exercises, for the interpretation and exposition of the scriptures, and for exhortation and comfort drawn out of the same, are both profitable to increase knowledge among the ministers, and tendeth to the edifying of the hearers, I am forced, with all humility, and yet plainly, to profess, that I cannot with safe conscience and without the offence of the Majesty of God, give my assent to the suppressing of the said exercises; much less can I send out any injunction for the utter and universal subversion of the same." (Strype, Grind. p. 569.) Endeavours were still made to bring the archbishop to compliance; but as they were entirely fruitless, the queen issued her prohibitory letter of the 7th of May, 1577, to the several bishops; and early in the following month the court of Star-chamber confined the archbishop to his house, and sequestered him from his jurisdiction for six months.

The exercise was approved by the bishops generally and by several of the queen's ministers; and lord Bacon at a subsequent period in a letter to king James, where he considered whether it was desirable to renew an exercise which had been practised in the church for some years and had been suppressed in opposition to the advice and opinion

of our realme there are no small numbers of persons, presuminge to be teachers and preachers of the church, though nether lefulie thereunto called, nor yet [fit] for the same, which, contrary to our lawes established for the publique divine service of Almighty God, and the administration of his holie sacraments within this church of England, doe daylie devise, imagine, propound, and putt in execution sundrie new rites and formes in the church, as well by their preachinge, readinge, and ministringe the sacraments, as well by procuringe unlawfull assemblies of a greate number of our people out of theire ordinarie parishes, and from place far distant, and that also of some of good callinge, (though therein not well advised) to be hearers of theire disputations, and new devised opinions uppon pointes of divinity, farre and unmeete of unlearned people, which manner of invasions they in some places call prophesinge, and in some other

of "the greatest and gravest prelate of the land," added, that "in his opinion it was the best way to frame and train up preachers, to handle the word of God as it ought to be handled, that had been practised." And again in his tract on Church Controversies, "I know propheesying was subject to great abuse, and would be more abused now, because heat of contentions is increased: but I say the only reason of the abuse was, because there was admitted to it a popular auditory, and it was not contained within a private conference of ministers." Works, vol. ii. pp. 516. 543.

It appears that the exercise instead of being suppressed, was encouraged, in the province of York; for archbishop Sandys in his visitation of the province in the following year gave directions for additional preaching, and enjoined the archdeacons to hold quarterly synods of the clergy for the discussion of religious questions. And this is in accordance with what we know from other quarters of the prevalence of popery, rather than puritanism, in the northern province. "There are not," says Sadler, writing from thence, "ten gentlemen in this country who do favour and allow of her majesty's proceedings in the cause of religion." See Nos. LXXVI. and LXXXI. Strype, Grind. pp. 342. 444. Collier, vol. ii. p. 554. Neal's Purit. vol. i. p. 231. Strype, Ann. vol. iii. P. i. p. 480. Hallam, Const. Hist. vol. i. p. 144.

places exercises; by which manner of assemblies, great numbers of our people, speciallie the vulgar sorte, meete to be otherwise occupied with honeste labour for there livinge, are brought to idleness, and seduced, and in a manner schismatically divided amongst themselves into varietie of dangerous opinions, not only in townes and parishes, but even in some families; and manifestlie therby incorraged to the violation of our lawes, and to the breache of common order, and finalie to the offence of all our quiett subjects, that desier to serve God accordinge to the uniforme orders established in the church, whereof the sequele cannot be but over dangerous to be suffred. Wherefore consideringe it should be the dutie of the bushopes, being the principall ordinarie officers in the church of God, as you are, once to see this dishoners against the honor of God and the quietness of the church reformed, and that wee see that by the increase of these through sufferance, great daunger may ensue even to the decaye of the Christian faith, whereof we are by God appointed the defendor, besides the other inconveniences, to the disturbance of our peaceable government; we therefore, accordinge to authoritie we have, charge, and command you as the bushopp of that diocesse with all manner of diligence, to take order throughe your diocesse, as well in places exempt as otherwise, that no manner of publique and divine service, nor other forme of th' administration of the holie sacraments, nor any other rites or ceremonies be in any sort used in the church, but directlie accordinge to the orders established by our lawes. Nether that any maner of person be suffred within your diocesse to preache, teache, reade, or anie wise exercise any function in the church, but such as shall be lawfully approved and licensed, as persons able for there knowledge, and conformable to the ministrie in the rites and ceremonies of the church of England; and where there shall not be

sufficient able persons for learning in any cures to preach, or instructe their cures, as were requisite, there shall you limitte the curats to read the publike homilies, accordinge to the injunctions heretofore by us geven for like causes. And furthermore considringe, for the great abuses that have byn in sundrie places of our realme, by reason of our forsaid assemblies, called exercises, and for that the same are not, nor have not ben appointed nor warranted by us, or by our lawes; we will and straightlie charge you, that you also charge the same forthwith to cease, and not to be used; but if any shall attempt or continew, or renew the same, wee will you not onlie to comitte them unto prison, as maynteyners of disorders, but also to advertise us or our counsaile of the names and qualities of them, and of there maytainers, and abettors, that thereuppon for better example their punishment may be more sharpe for their reformation. And in these things we charge you to be so carefull and vigilant, as by your negligence, if wee shall here of any personn attemptinge to offend in the premises without your correction or information to us, we be not forced to make some example or reformation of you, accordinge to your deserts. Yeven under our signet at our mannor of Greenwhich the 7th of May, M.D.LXXVII.

LXXXVII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
EDM. GRINDALL 2.	1577.	ELIZAB. 20.

The archbishop of Canterbury's letter to the lords of the privy council, about the same.—Ibid.

RIGHT honourable and my singular good lords. I cannot denye but that I have bene commaunded

The archbishop of] "Six months being now expired and growing towards the latter end of November, the lord treasurer sent a private

bothe by the quene's majestye herself, and also by divers of your honourable lordships in her name, to suppresse all those exercises within my province, that are commonly called prophesies. But I doe protestе before Godd, the judge of all hartes, that I did not of any stubborness or wilfulness refuse to accomplishe the same, but only upon conscience; for that I found suche kinde of exercise set downe in the holie scriptures, and the use of the same to have continued in the primitive church. And was perswaded that (the abuse being reformed, which I alwaies offered myselfe reddie to labour in) the said exercise might yet serve to the greet profitte of the church; and feared that the utter suppressing of them wolde bread offence. And therefore was a most humble sutor unto her majestie, that I might not be made the chief instrumente in suppressinge the same. Yet not prejudicing or condemninge any, that in respecte of pollicie or otherwise, sholde be of contrary judgement, or beinge of authoritie sholde suppresse them. For I knowe right well, that there be some things of that nature, wherein diverse men may be of diverse opinions, and abownde in their owne sense (being not repugnante to the analogie of faithe) without any prejudice to their salvation, or any prejudice of other to other. Notwithstanding, howsoever

and kind message to the archbishop by Goodman, dean of Westminster, containing some account after what manner the Star-chamber would proceed in his business, and withal his lordship's directions to him, how he should demean himself in respect of the offence he gave the queen by the exercises. . . . The archbishop thought not fit to comply so far as was advised, but still esteeming himself not to have done amiss, he would not ask pardon, which supposed a fault. Nor did he appear in person before the lords in the Star-chamber, but sent an humble writing to them the next day, viz. November the 30th . . . . He was not restored to his liberty, nor the exercise of his jurisdiction, as yet. Nor do I find that he ever after much enjoyed the queen's favour; insomuch that he was desirous of resigning his archbishopric." Strype, Grind. pp. 348. 350. 354. Collier, vol. ii. p. 560. Neal's Purit. vol. i. p. 234.

others, being otherwise perswaded, might saflie doe yt; yet I thought it not safe for me (being so perswaded in mynde) to be the doer of that, whereof my owne harte and conscience woulde condemne me. And whereas I have susteyned the restrainte of my liberty, and sequestration of my jurisdiction, nowe by the space of six monthes, I am so far from repininge thereat, or thinkinge myself iujuriouslie or hardlie dealte withal therein at her majesty's haunds, that I doe thankfully imbrace and franklie with all humilitie acknowledge her princelye, gratiouse, and rare clemency towards me, who havinge authoritie and power to have used greater and sharper severitie againste me, and for good policie and example thinkinge it so expediente, hath notwithstanding dealte so mercifully, mildlye, and gentlye with me.

But the greateste griefe, that ever I have hadd or have, is the loss of her majesties favour, and the susteyninge of the displeasure of so gratiouse a soveraigne; by whome the churche and realme of Englande hath ben so longe, so happilie governed; and by whom myselfe privatelie, and speciallie above other subjects, have received so many, and so great benefits above all my deservinge. For the recoverye of whose gratiouse favor, I moste humblye beseche your lordships to be a meanes to her majestie for me. The which obteyned, I shall esteme farre above all worldlie benefitts whatsoever. And I proteste here before Godd, and your honours, that not onely my dewtifull and humble obedience to her majestie shal be suche, as she shall have no cause to repente her of her graciouse goodness, and clemencie shewed unto me, but also that by moste fervente, hartie, and daylie praier (as I have done hitherto) so I will contynewe, accordinge to my bownden dewtie, to make moste earneste sute unto Almightie Godd for the longe preservation of her majesties most happie raigne, to the unspeakable benefitt of

the church and realme of Englande. 29 November, M.D.LXXVII.

EDM. CANTUAR.

LXXXVIII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
EDM. GRINDALL 2.	1577.	ELIZAB. 20.

Queen Elizabeth's letter to John Whitgift, bishop of Worcester, to forbid prophecies.—Strype's Life of Whitgift, p. 81.

RIGHT reverend father in God, etc. Considering that our chief care and study is, to see the good laws, which are set forth for the quiet government of this our realm, and among other things as the chiefest, that the orders established in the church for the advancement of God's glory, may be duly observed, and an uniform unity maintained among the clergy, and other our good subjects; which will be the better done and continued, by the diligence of the ordinary, and by the instruction and travel about the diocese by personal visitation, as is meet, that he may rather see than hear, what is meet to be by him reformed; and understanding, that of late years there hath been used in divers dioceses of this realm a certain public exercise, or, as they call it, prophecying, by certain persons pretending a more purity, by the manner of the doing whereof, evil effect hath ensued in some places, to our grief, among the unlearned sort, easy to be carried with novelties; therefore, for certain good causes moving us, we do will and command you, forthwith, upon the receipt hereof, to make express order throughout all your diocese, that all such prophecies be forborne, and none other exercise be suffered to be publicly used, than preaching by persons learned, discreet, conformable,

Queen Elizabeth's letter] Strype, Whitg. vol. i. p. 163.

and sound in religion, heard and allowed by you without partiality, and reading homilies in such sort, as is set forth by public authority, by the injunction and order of the book of common prayer. And further that you signify unto us, or to some of our privy council attending about our person, the names of all persons, of what degree soever the same be, that are the setters forth and maintainers of such exercises, and in what places, as also of such as shall impugn this order; and what you shall have done herein from time to time; hereof not to fail, as ye tender our pleasure, and will avoid the contrary at your peril.

LXXXIX.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 3.	1579.	Elizab. 21.

A letter from the lords of the queen's council to the archbishop of Cant. concerning a libel printed against her marriage with Monsieur the French king's brother. Reg. Grindall, in Strype's Life of Grindall, Append. p. 92. seqq.

AFTER our right hearty commendations to your good lordship; you shall understand, how of late hath been imprinted within the city of London a certain

A letter from the lords] The book which gave occasion to this order of council was written by a puritan of the name of Stubbs, of Lincoln's Inn, and was entitled, "The discovery of a gaping gulph, whereinto England is like to be swallowed by another French marriage, &c." The queen was greatly displeased by the boldness of this book, in predicting serious dangers to the religion and government of the nation, from a connection with the royal family of France; but she appears to have been still more indignant at the libels it contained upon the person and character of the duke himself, for whom she entertained a strong affection. Her majesty in her proclamation issued September 27,

libel, entitled, "The gaping gulph," wherein the author, under the pretence of misliking of some dealings treated of between her majesty, and the duke of Anjou, the French king's brother, in very deed seemeth to go about to draw her majesty's subjects into some mistrust and doubt of her highness's said actions, as though thereby some alteration were like to ensue, especially in religion, which her highness hath heretofore established and maintained, and is fully determined with the assistance of God's goodness and grace to uphold and maintain during her life, yea and even with the hazard of her own person; whose constancy in that behalf cannot in reason be called in question, if with thankfulness it be thought on, how her majesty hitherto, for the maintenance of the same, hath willingly sustained the malice of the great and mighty princes her neighbours, as one that wholly dependeth on God's providence, with assurance that so long as she shall continue a nurse to the church, she shall never lack for merciful assistance.

speaks of it thus, "His fardell of false reportes, suggestions and manifest lies, forged against a prince of a royal blood as Monsieur the French king's brother is, and such as is well knowen to her majestie.... to have of long time entirely loved and honoured her; and as never could be challenged to have had any evill meaning to her majestie's godly and peaceable government.... yea such a prince as against whose courteous nature and liberall heart no man hath afore this envious wretch had once the face to avouch a gainesay." (Bodl. I. 2. 18. Med.) Stubbs was convicted as a libeller and condemned to lose his right hand. The queen's affection for the duke, which has been much disputed, is well described in a sonnet of lamentation said to have been written by her on his departure from England soon afterwards. It may be seen in Ashmole's MSS. vol. dcclxxxi. p. 142. Comp. Strype, Grind. p. 360. Aylm. p. 40. Ann. vol. ii. P. ii. p. 318. Neal's Purit. vol. i. p. 241. Collier, vol. ii. p. 573. Hallam, Const. Hist. vol. i. pp. 135. 250. Harington, Nugæ Antiquæ, vol. i. pp. 143—161. Lingard, vol. v. p. 356.

During the suspension of the archbishop his jurisdiction was exercised by his officers.

Notwithstanding, forasmuch as we know, that divers of the said books have been seditiously cast abroad and dispersed in sundry places of this realm, and have good occasion to think the same hath been done within your lordship's diocese; by the reading whereof her majesty's good subjects, specially those of the clergy, may perhaps by overlight credit, upon vain suspicions and presumptions be induced to think and speak otherwise of her majesty's doings, than either they have cause to do, or it becometh dutiful and obedient subjects; her majesty for the removing of all such doubts, as may be conceived in that behalf, and the better confirming of her faithful servants in such a good opinion of her highness, as both her doings and government over them (the like whereof never happened within this realm) have deserved, and appertaineth before God and men unto their duties; hath at this present caused a proclamation to be made, printed, and published, which we send your lordship herewith. Upon the receipt whereof her majesty's pleasure is, that with as much speed as you conveniently may, you should assemble the special noted preachers and other ecclesiastical persons of good calling within your diocese, and upon the reading of the said proclamation, to signify unto them her highness's constant and firm determination to maintain the state of religion without any alteration or change in such sort as hitherto she hath done; and that as heretofore she could not by any persuasion or practice of sundry adversaries be brought to alter or change the same, so now much less her meaning is at this present, by any treaty with the said duke to do the like; who hath heretofore shewn himself a friend to those of the religion even with the hazard of his estate and life (a thing notoriously known, though by another of the libels it be otherwise untruly given out) and doth deserve in respect of the honour he did of late to her majesty, in vouchsafing to come and see her in such a kind and confident

manner, without respect of the peril he did expose himself to in the said voyage, both by the sea and by the land, to be honoured, and esteemed of all those that truly love her highness.

Ye shall also admonish them, that in their sermons and preachings, they do not intermeddle with any such matter of estate, being in very deed not incident, nor appertaining to their profession; but commanding them to contain themselves within the limits and bounds of their callings; which is to preach the gospel of Christ in all purity and singleness, without entangling and confounding themselves in secular matters, wherewith they ought to have nothing to do at all; but rather teach the people to be thankful towards Almighty God for the great benefits both of liberty of conscience, peace, and wealth, which they have hitherto enjoyed by her majesty's good means; and to beseech him to continue and increase his blessings over us, to the intent that in all humbleness and obedience under her gracious government, we may lead a quiet and Christian life, rather than by intermeddling in such matters impertinent to their calling, go about to give occasion of distrust or disquietness among the subjects of this realm. By which their unorderly dealings there cannot but grow great prejudice to the cause of religion, which may be perhaps pretended, but in very deed is like by such means rather to be hindered than furthered.

And to such of the said preachers as dwell in remote places and cannot be present at the said assembly, you shall signify so much by your letters. And in case any of them shall understand, that any persons whatsoever by the said books, or otherwise, shall have been seduced, and carried into any such doubt or mistrust of religion, or prejudice like to ensue in this realm, you shall charge them by all godly and Christian persuasions, to do their best endeavour to remove all such undutiful and unneces-

sary conceits; being far contrary to her majesty's most gracious meaning. And in case they shall not be able so to prevail as were convenient, but shall understand, that either some other persons shall otherwise deal in this matter, or that the people rest not therewith satisfied, and so shall think that some further order is necessary to be taken in that behalf, you shall charge them forthwith to give notice thereof unto you, the ordinary. And thereupon you, by your authority, shall call such persons before you, as in whom you shall find any cause to be reformed; and by your information or otherwise, correct them in their error, so as no further inconvenience follow by such disordered behaviour.

And so requiring your lordship, that here and there may be no want of your diligence, as you tender her majesty's service, and will answer to the contrary at your peril, we bid you right heartily farewell. From Greenwich the 5. Octob. M.D.LXXIX.

Your lordship's very loving friends,

Tho. Bromely, canc.
Will. Burghley,
Hunsdon.
F. Knollys.
H. Sydney.
F. Walsingham.
Tho. Wilson.

XC.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 4.	1579.	Elizab. 22.

The council's letter to the archbishop of Canterbury concerning some preachers, that refused to celebrate the communion.—Reg. Grindall in Strype's Life of Grindall, p. 244.

AFTER our hearty commendations. Whereas her majesty is credibly informed, that divers and sundry preachers in this realm do only apply themselves to the office of preaching, and upon some light conceit to the dishonour of God, the breach of her majesty's laws, the offence of good subjects, and the great contempt of the sacraments, which groweth thereby, do separate themselves from the executing of the one part of the office of a priest, which is as well to minister the said sacraments, as to preach the gospel; and that by this occasion some are counted and termed, "reading," and "ministering," ministers, and some preachers and no-sacrament ministers; therefore we are in her majesty's name to require your lordship to take a view of all such within your diocese, as do so disjoin the one part of the function from the other, and do not at certain times in the year as well minister the holy sacraments in their own person, in what place soever they receive any portion for preaching; and yourself by your ecclesiastical censures to compel them to execute both. And such as you shall find intractable, to send them up to us, and to certify us immediately upon your said view, how many you find of those recusants within your diocese, that we may thereupon satisfy her

The council's letter] Strype, Grind. p. 362.

majesty in that behalf. And so we commit your grace to God. From London the 17th day of January.

Your very loving friends,

Tho. Bromely, canc. — Jam. Crofte.
W. Burghley. — Chr. Hatton.
E. Lincoln. — Fra. Walsingham.
J. Sussex. — Tho. Wilson.
J. Hunsdon.

XCI.

Archiepisc. Cant. Edm. Grindall 5. | Anno Christi 1580. | Reg. Angliæ Elizab. 22.

Episcoporum epistola ad reginam Elizabetham pro restauratione archiepiscopi Cant. Edm. Grindall.—Ex MS. in Hyper. Bodlei. Bibl. Oxon.

NULLA propemodum res est, serenissima regina, de qua verius nostra opinione et rectius evangelii professores Romanæ sedis insolentiam reprehendant, quam quod intolerabili quadam arrogantia non seipsam modo evexerit supra reliquas omnes ubivis terrarum Christi ecclesias, sed principes etiam dignitate præstantes, et summos totius orbis monarchas ita in suam potestatem redegerit, ut tanquam subditos quodammodo et beneficiarios

Episcoporum epistola] Neither this letter, nor another which appears to have been addressed to the queen in the year 1580 by the members of the convocation (see Fuller, b. 9. p. 119. Heylin, Hist. Presbyt. p. 288. Collier, vol. ii. p. 570. Wilk Conc. vol. iv. p. 295), though both of them written in the most respectful and submissive terms, had the desired effect. The archbishop still continued under sequestration. The queen was resolved to exercise her power over a prelate, who had not only refused to comply with her demand on one important occasion, but had also, in his memorable letter to her, entreated that in all matters of faith and religion she would take the advice and counsel of her bishops and divines, and would never pronounce her sentence as if it rested upon human authority. Strype, Grind. p. 570.

suos legibus, institutis, mandatis obstrinxerit. Ab hac enim pontificia tyrannide sacrosanctam principum majestatem ab optimo et maximo Deo constitutam et confirmatam aliquot jam secula vidimus infra ordinem redactam, projectam et prope conculcatam. Non libet hic commemorare Alexandros, Gregorios, Bonifacios, et falso cognominatos Clementes, nec qua meriti sunt ratione commonstrare, quam indignis modis tractaverint summa potestate præditos imperatores et eximiis virtutibus ornatos. Nulla respublica fuit, nullum regnum, in quo non suos habuit Romana curia procuratores et administros, horrenda quadam fulminandi potestate terribiles, quos principibus et summo magistratui semper opponerent. Non mirandum igitur, si majores tui, dignitate et prudentia præcellentes reges, parum gratos habuerunt Anselmos, Becketos, Langtones, et id genus alios, quos sibi tanquam compedes injectos videbant, ut non quæ ipsi pro regia dignitate, pro legibus, pro moribus vellent facere, sed quæ liberet pontificibus administrare cogerentur. Immanem hanc et plane non ferendam superbiam evangelii doctrina paucis annis, sit Deo gratia, et ex hoc regno, et ex aliis plerisque rebuspublicis, prout merita est, profligavit. Nam et nos, qui sub tuæ majestatis patrocinio vivimus, et reliqui omnes quicunque sunt in aliis locis verbi præcones, divinæ scripturæ normam insequentes, eandem pro eo atque decet et pro viribus oppugnamus, ut impiam, sceleratam, et sacrilegam. Vere igitur si homines æstimare voluerint, facile constituent, post propagatam hisce proximis annis evangelii lucem, sublimem illam regum et principum auctoritatem, multis antea seculis enervatam, revixisse quodammodo, et in pristinam dignitatem restitutam. Injustam igitur et (quod cum bona tuæ majestatis venia dicamus) a christiana charitate alienam calumniandi materiam arripiunt, qui hisce temporibus, ut nostram existimationem convellant, episcopos accusant, tanquam immoderatæ dominationis cupiditate ob-

strictos. In evangelicis enim ecclesiis quicunque episcopi et ministri, vel cum maxima sunt potestate, quam quidem legibus sustinere possunt, hoc solum sibi muneris vendicant ipsis a Deo impositum, ut libera conscientia queant salutarem verbi doctrinam et divina Christi mysteria ad evangelii normam administrare, et quorumvis hominum errata, vitia, scelera, ea, qua decet, gravitate reprehendere. Quicquid præterea in rebus humanis auctoritatis habent, id a principe et summo magistratu proficisci et facile et libenter agnoscimus: tantum abest, ut tanquam immunes nos eximi cupiamus a potestate principum. Hæc cum ita sint, sanctissima princeps, et cum hoc modo simus omnes animati, non possumus non vehementer dolere, et in hac luce evangelii cum gemitu et lachrymis prosequi vicem reverendissimi Cantuariensis eximii Christi præsulis, et summi in ecclesia Anglicana sacerdotis Dei, quem jamdiu videmus maximo ecclesiæ non dedecore modo, sed detrimento etiam in summa tuæ majestatis indignatione constitutum. Molestiam certe nostram et animi acerbitatem tamdiu meliora sperantes repressimus, ut jam non immerito vereamur ab omnibus bonis vel ingratitudinis, vel negligentiæ, vel impietatis reprehensionem. Pro regia igitur mansuetudine tua ignosces, ut speramus, audaciæ nostræ, si nunc tandem justus animi dolor erumpat, et hisce literis seipsum prodat apud majestatem tuam. Quamobrem pro christiana pietate et pro imposita nobis ecclesiarum cura et solicitudine vehementer cum officio nostro in hoc tempore conjunctum arbitramur, ut demissis precibus tuam majestatem imploremus, et per pietatem tuam te et regalis animi clementiam obsecremus et obtestemur; ut illum digneris in gratiam recipere, et hujus offensæ notam vel nostris votis, vel ipsius dignitati, vel ecclesiæ saluti condones. Cujuscunque sit ordinis, qui offenderit, si non crimen sit capitale, paululum supplicii satis videri poterit principi et natura clementissimæ, et religionis christianæ rationibus insigniter instructæ;

multo magis si deliquerit præclarus aliquis Christi minister, et summus regni tui præsul. In hac causa fortassis parum ille se morigerum præbuit, et regio mandato tuo minus obsequentem. In cæteris profecto rebus omnibus illum audemus confirmare et tuæ majestatis observantissimum civem, et regni hujus tui, si quis alius, fidissimum subditum, et ecclesiæ Christi dignissimum præsulem, quod et florentem evangelii veritatem suis virtutibus egregie promovit, et eandem afflictam, et ex hoc regno profligatam nunquam deseruit, sed cum omnium rerum suarum, tum etiam vitæ periculo, ut fidus Christi alumnus, exulantem illam, et in quasvis terras ab hominibus ingratis projectam prosecutus est. In quo quidem afflictissimo suo tempore nihil arbitramur illi tantum intulisse molestiæ et acerbitatis, quantum in hoc peperit, quod cum aliquo ecclesiæ dedecore, et cum omnium bonorum dolore, in tuam sanctissimæ principis et evangelii protectricis offensam et indignationem inciderit. Cogitat ille sæpe, et id quidem certe cum gemitu et lachrymis, in quantum ea res timorem conjecerit cæteras omnes evangelicas ecclesias, quæ ex hujus offensionis auditione gravissimos dolores conceperunt, multa nostris ecclesiis et maxima pericula metuentes. Perspicit etiam procul-dubio, quos spiritus hujus rei nuncium addiderit, et quantas spes concitarit hostibus evangelii, qui et tuæ sacratissimæ majestatis, et regni hujus tui florentissimi, et sanctissimæ Christi ecclesiæ ruinam et interitum avide et non dissimulanter expectant. Parce igitur illius viri doloribus, cujus vitam ipsi scimus acerbam esse, quod cum tuæ celsitudinis offensione et evangelicæ professionis non levi contumelia conjuncta sit. Parce gemitibus ecclesiæ pastorem suum, et a tua benignitate constitutum moderatorem desiderantis. Tollatur per tuam pietatem et animi celsitudinem insolentissimis et tuis et ecclesiæ et servatoris Christi hostibus tam indigna gloriandi et insultandi materia. Erige piissimorum civium animos in metu

jam et squalore et luctu jacentes, et multa, quæ possunt hac occasione pro nostris peccatis incidere, pericula timentes, tuam majestatem demisse, et humiliter precamur, ut in hac causa teipsam velis consulere, et ingenitam animi lenitatem in consilium adhibere, neque sinas aliorum (si quæ forte erunt) occultas criminationes te minus propensam ad misericordiam reddere, quam vel naturæ tuæ bonitas, vel christiana pietas, vel sanctissimæ principis dignitas ferat. Habemus nos, qui in istis periculosissimis temporibus sub tua majestate gubernationem ecclesiasticam sustinemus, adversarios et sibi repugnantes, et utrinque nos infestis animis petentes, occultos scilicet papisticæ corruptionis fautores ab uno latere, et curiosos quosdam rerum novatores ab altero. Utrisque pro eo atque debemus, et pro viribus nostris nos opponimus, quia utrosque videmus publicæ ecclesiæ tranquillitati et quieti parum studiose faventes. Mirandum igitur non est, si ex utroque genere sint nonnulli, qui occultis cuniculis, diversa tamen ratione, et reverendissimi Cantuariensis, et nostram omnium expectationem indesinenter impetant. Hujusmodi iniquissimis rationibus Eusebius scribit Constantinum, pietate et prudentia præcellentem imperatorem, ab Athanasii invidis et malevolis ita circumventum esse, ut sanctissimum illum patrem et fortissimum orthodoxæ fidei propugnatorem, tanquam hominem præfractum et contumacem, cum incredibili christianæ religionis detrimento, et dignitate privarit, et in exilium projecerit. Sed prospiciet, ut speramus, benignus Deus ecclesiæ, nec patietur ille, qui corda regum habet in manu sua, ut singularis tua pietas adversariorum injustissimis querelis abducatur in odium nostri. Non dubitamus quin ex omnibus ordinibus subditos habeas fide et eximia pietate præstantes, quibus vita etiam sine tua majestate ingrata videbitur. Habes tamen proculdubio non paucos, qui licet bonorum civium commendationem studiose aucupentur, sine te se vivere posse sperant et

fortassis etiam expectant. Sed nos, quos ecclesiæ gubernationi præfecisti, cum a tua majestate discesserimus, nihil habemus humanum, quod speremus vel ad unum diem posse imminentem cervicibus et capitibus nostris calamitatem avertere. Dementes igitur essemus et vehementer stupidi, addimus etiam impii et scelerati, si non omni cura, diligentia, studio, pietate salutem tuam et incolumitatem complecteremur. Errare poterimus, et labi, et labimur frequenter omnes (homines enim sumus) sed cujusmodi animos geramus erga tuam majestatem et regni tui tranquillitatem, ille solus novit, qui preces nostras et gemitus audit quotidie ipsius misericordiam implorantium, ut te nobis diu conservet piam, propitiam, et benignam principem. Sed æquo longius videmus nos provectos et celsitudini tuæ nimium molestos. Quod reliquum est, hoc unum enixe precamur, ut quæ semper vel in graviter delinquentes mitissimæ principis laudem consecuta sis, ne velis nunc commotior aut iratior videri in præconem illius Christi, qui et initio tuam innocentiam contra hostium tuorum conatus protexit, et in amplissimi regni solio positam cum immortali tui nominis gloria ecclesiæ suæ nutricem et patronam constituit, et constitutam mirabiliter tuetur et servat, potentissimisque adversariis etiam virginem formidabilem reddit. Singularis hujus beneficii memoriam si grato animo ut hactenus et pietatis officiis complecteris, non dubium quin idem Deus tuam majestatem et tuis et huic reipublicæ et suæ gloriæ diu incolumem conservabit: quod nos etiam votis ardentissimis precamur.

Tuæ majestatis observantissimi episcopi provinciæ Cantuariensis.

London. Winton Elien. Hereford.
Lichfeld. Menevensis. Petriburgensis.
Lincoln. Norwicensis. Sarum.
Wigorn. Roffensis.

Has literas Lincolniensis episcopus tradidit reginæ.

XCII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 5.	1580.	Elizab. 22.

The form of abjuration tendered to those of the family of love.—Fuller's Eccles. Hist. l. IX. pag. 113.

WHOSOEVER teacheth, that the dead, which are fallen asleep in the Lord, rise up in this day of his judgment, and appear unto us in godly glory, which shall

The form of abjuration] This form of abjuration will be better understood on a comparison with the following passage from Hooker, Eccl. Pol. Pref. p. 184. "When they of 'the family of love' have it once in their heads that Christ doth not signify any one person, but a quality whereof many are partakers; that to be 'raised' is nothing else but to be regenerated, or endued with the said quality; and that when separation of them which have it, from them which have it not, is here made, this is 'judgment;' how plainly do they imagine that the scripture every where speaketh in the favour of that sect?" Comp. Keble's note. See No. XCIV. Strype, Ann. vol. ii. P. i. p. 556. Whitg. vol. i. p. 421. Collier, vol. ii. p. 569.

"The false prophet H. N. [Henry Nicholas] the most illuminated father of 'the family of love,' counterfeiting the imitation of the prophet of God in this place (Isa. lxii. 1.) doth take upon him to tell the world of a far greater captivity, not of 70 years, but of more than a thousand and five hundred years; that is, ever since the apostles' times. Wherein (saith he) 'darkness of error hath overshadowed the earth; the light of life hath been made unknown; and the truth hath been hid, as under the mask of popery, until this day of love.' He turneth the whole doctrine of our salvation into a vain mystery, and an allegorical conceit of his own; leaving the church no mediator at all, besides himself. He hath framed a platform or new kingdom and gospel of his own invention, bearing this title; Evangelium regni Dei. Into this kingdom, as Vice-gerents, he hath brought, for our ministers, his 'Seniores sanctæ intelligentiæ, Patres familiæ Christi;' and for our archbishops and bishops, his 'Primates,' his 'Seniores parentes,' and I know not how many illuminated and deified governors." Bancroft's Survey, &c. p. 2.

henceforth live in us everlastingly with Christ, and reign upon the earth, is a detestable heretic. Whosoever teacheth, that to be born of the Virgin Mary out of the seed of David, after the flesh, is to be expounded of the pure doctrine out of the seed of love, is a detestable heretic. Whosoever teacheth, that Jesus Christ is come again unto us according to his promise, to the end that they all which love God and his righteousness, and Christ and perfect being, might presently enter into the true rest, which God has prepared from the beginning for his elect, and inherit the everlasting life, is a detestable heretic.

XCIII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 5.	1580.	Elizab. 22.

The council's letter to the archbishop about those that fell off from the church of England.—Strype's Life of Grindall, p. 254.

AFTER our hearty commendations. Whereas the queen hath been informed that divers persons within the province of Canterbury, both of the common and better sort, who of late time have been conformable to the laws of this realm concerning religion, are now fallen away, and have withdrawn themselves from coming to church, to the evil example of other her majesty's good subjects, and to the great offence of her highness, who doth not a little marvel by what means this relapse should happen; having delivered sufficient authority unto your lordship, and others joined unto you by virtue of her commission ecclesiastical, warranted by the laws of this

The council's letter] Strype, Grind. p. 377. Collier, vol. ii. p. 571.

realm, whereby you might at all times have repressed the insolency, and corrected the disobediency of such, as therein should have presumed to offend, if such care and vigilance had been used within your charge, as appertaineth. Her highness's pleasure therefore is, that for the present reforming and punishing those that have, and do herein disobey the laws, you give order to have them forthwith convented before such, as do attend the execution of her majesty's high commission, and proceeded withal according to the direction of the said high commission. And first, that consideration being had of such as have been heretofore convented before the high commissioners, in what terms they stand for their conformity; how many of them are at liberty, and in what sort; and how many do remain committed, and where; and such of them as shall be found at liberty, and do continue obstinate, to be returned to prison, and such further order to be taken with them and the rest, as is prescribed in the said commission. And for as much as a great deal of the corruption in religion, grown throughout the realm, proceedeth of lewd schoolmasters, that teach and instruct children, as well publicly as privately in men's houses, infecting eachwhere the youth, without regard had thereunto (a matter of no small moment, and chiefly to be looked into by every bishop within his diocese) it is thought meet for redress thereof, that you cause all such schoolmasters, as have charge of children, and do instruct them either in public schools or in private houses, to be by the bishop of the diocese, or such as he shall appoint, examined touching their religion. And if any shall be found corrupt and unworthy, to be displaced, and proceeded withall, as other recusants, and fit and sound persons placed in their rooms.

And to the end her majesty may understand, what shall be from time to time done in the execution of the said commission, to give order, that certificate be made

of the proceedings in the said commission unto us of her majesty's privy council; wherein not doubting but you will answer her majesty's good expectation, according to the trust reposed in you, we bid your lordship heartily farewell. From the court at Nonsuch 18 June, M.D.LXXX.

In obedience to which, the archbishop issued out his mandate to his officers June the 21. to make diligent inquisition throughout his diocese of the contents of the council's letters. And for the more effectual doing whereof he sent withal articles of inquiry enclosed, which were as follow.

Inprimis, Diligently to inquire, what persons within your parish or charge, of what degree or calling soever they be, do absent themselves from their parish church upon pretence of conscience or religion; and how long they have so done.

II. Item, What persons have of late absented themselves from their parish church upon contempt or pretence aforesaid, that heretofore resorted thereunto.

III. Item, What persons do you know within your parish, that have been heretofore convented before the queen's majesty's high commissioners for causes ecclesiastical, for religion, and especially for not coming to church, that are at liberty, and yet have not conformed themselves?

IV. Item, What schoolmasters are within your parish, and what their names are, that teach publicly or privately within any man's house within your parish, of what state, calling, or condition soever he or they be, in whose house or houses any such schoolmaster or teacher is?

V. Item, Whether any such schoolmaster, or schoolmasters, is reported, known or suspected to be backward in the religion now established by the laws of this realm, that are thought any way to be secret hinderers thereof?

XCIV.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 5.	1580.	Elizab. 22.

A proclamation against the sectaries of the Family of Love.
(Bodl. I. 2. 18. Med.)

By the queen.

WHEREAS by report of sundry of the bishops of this realm, and others, having cure of souls, the queen's majesty is informed, that in sundry places of her said realm, in their several dioceses, there are certain persons who do secretly in corners make privy assemblies of divers simple unlearned people, and after they have

A proclamation] See No. XCII. The sect which called itself "the family of love" had attracted notice in the year 1575, but not in such a manner as to call for direct coercion. An Apology was published for them, from which it might be inferred that they then possessed no distinct opinions, but merely bound themselves to a more exalted interpretation of Christian duties, on the principle of imitating the great love of God manifested in their creation and redemption. This principle, unrestrained by any confession of faith or system of discipline, naturally attracted to it the enthusiastic and irregular spirits at that time so prevalent; and the sect itself became the receptacle for every variety of opinion and disorder, exposing itself to more particular notice, from its contempt for outward observances, and its opposition to the civil government. The "Evangelium Regni" of Henry Nicholas, who was acknowledged as the founder of the sect, is written in such a manner as to embrace all religious persuasions, and permits all parties to hold whatever sentiments they please, if they merely declare themselves to belong to the family of love. "Omnes vos o amatores veritatis, qui amabilem vitam charitatis diligitis, vocamini et invitamini." (cap. 41.) "Omnes peribunt, qui extra Christum, seu extra communionem charitatis manent." (Ibid.) A "Confutation" of this sect was written in the year 1579, the privy council called upon the convocation of the year 1580 to notice it, and the queen issued her proclamation against it; but it was so congenial with many of the qualities of human nature,

craftily and hypocritically allured them to esteem them to be more holy and perfect men than others are, they do then teach them damnable heresies, directly contrary to divers of the principal articles of our belief and Christian faith, and in some parts so absurd and fanatical, as by feigning to themselves a monstrous new kind of speech never found in the scriptures, nor in ancient father or writer of Christ's church, by which they do move ignorant and simple people at the first rather to marvel at them, than to understand them; but yet to colour their sect withal, they name themselves to be of the Family of Love, and then as many as shall be allowed by them to be of that family, to be elect and saved, and all others, of what church soever they be, to be rejected and damned. And for that upon conventing of some of them before the bishops and ordinaries, it is found that the ground of their sect is maintained by certain lewd, heretical, and

and so closely connected with the general temper of those times, that we find it still described in publications of the year 1641, and continuing under the same name, with its preachers and congregations, in the year 1645.

Bp. Cooper said of the sect in 1589 (Admonition &c. p. 146): "That peevish faction of 'the families of love' which have been breeding in this realm the space of these 30 years, and now upon confidence of the disgracing of the state of bishops and other ecclesiastical governors, have put their heads out of the shell, and of late years have shewed themselves even in the prince's court." Fuller (Ch. Hist. Cent. 17. b. 10. p. 33), says that in his time they had obtained the name of Ranters; and Leslie (Works, vol. ii. p. 609) considers the sect identical with that of the Quakers, and gives the following evidence: "I have now before me the works (or part of them) of Henry Nicholas, the father of 'the family of love;' they were given to a friend of mine by a Quaker, with this encomium, that he believed he would not find one word amiss, or one superfluous, in the whole book, and commended it as an excellent piece. . . . Though he directs it 'To the family of love,' yet an ignorant Quaker might take that for his own family, and apply it to the Quakers." Strype, Ann. vol. ii. P. i. p. 556. vol. ii. P. ii. p. 282. Grind. 383. Neal's Purit. vol. i. p 222. Collier, vol. ii. p. 687. Description of the Sect &c. (Bodl. C. 13, 14. Linc.)

seditious books, first made in the Dutch tongue, and lately translated into English, and printed beyond the seas, and secretly brought over into the realm, the author whereof they name H. N. without yielding to him upon their examination any other name, in whose name they have certainly books set forth, called, "Evangelium regni, or a joyful message of the kingdom; Documental sentences; The prophecy of the spirit of love; A publishing of peace upon the earth," and such like. And considering also it is found, that these sectaries hold opinion, that they may before any magistrate ecclesiastical or temporal, or any other person not being professed to be of their sect, (which they term the "Family of Love") by oath or otherwise deny any thing for their advantage, so as though many of them are well known to be teachers and spreaders abroad of these dangerous and damnable sects, yet by their own confession they cannot be condemned, whereby they are more dangerous in any Christian realm; therefore her majesty being very sorry to see so great an evil, by the malice of the devil first begun and practised in other countries, to be now brought into this her realm, and that by her bishops and ordinaries she understandeth it very requisite, not only to have these dangerous heretics and sectaries to be severely punished, but that also all other means be used by her majesty's royal authority, which is given her of God to defend Christ's church, to root them out from further infecting of her realm; she hath thought meet and convenient, and so by this her proclamation she willeth and commandeth, that all her officers and ministers temporal, shall in all their several vocations, assist the archbishops and bishops of her realm, and all other persons ecclesiastical, having cure of souls, to search out all persons duly suspected to be either teachers or professors of the foresaid damnable sects, and by all good means to proceed severely against them, being found culpable, by order of the laws either eccle-

siastical or temporal; and that also search may be made in all places suspected for the books and writings maintaining the said heresies and sects, and them to destroy and burn. And wheresoever such books shall be found after the publication hereof, in custody of any person, other than such as the ordinaries shall permit, to the intent to peruse the same for confutation thereof, the same persons to be attached and committed to close prison, there to remain, or otherwise by law to be condemned, until the same shall be purged and cleared of the same heresies, or shall recant the same, and be thought meet by the ordinary of the place to be delivered. And that whosoever in this realm shall either print, or bring, or cause to be brought into this realm any of the said books, the same persons to be attached and committed to prison, and to receive such bodily punishment and other mulct as fautors of damnable hereises. And to the execution hereof her majesty chargeth all her officers, and ministers, both ecclesiastical and temporal, to have special regard, as they will answer not only afore God, whose glory and truth is by these damnable sects greatly sought to be defaced; but also will avoid her majesty's indignation, which in such cases as these are, they ought not to escape, if they shall be found negligent and careless in the execution of their authorities. Given at our manor of Richmond the third of October, in the two and twentieth year of our reign.

God save the queen.

XCV.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Edm. Grindall 6.	1581.	Elizab. 23.

The council's letter to the archbishop about recusants. With the archbishop's directions of inquiry for recusants.—Strype's Life of Grindall, p. 264.

AFTER our right hearty commendations unto your lordship. Whereas in the last sessions of parliament there was upon good and advised deliberation by

The council's letter] The statute 23 Eliz. c. 1, (an. 1582) (entitled an act to retain the queen's majesty's subjects in their due obedience), which gave occasion to this order of council, was itself occasioned by the great exertions now made by the Romanists, by the encouragement they gave to insurgents, and by the hostile proceedings of foreign courts. In the year 1579 the well-known Jesuits Campion and Parsons arrived in England at the head of a mission, which was appointed to publish books and send forth emissaries throughout the kingdom, but with the more specific object of inducing the Romanists to carry the bull of pope Pius V. into effect. That their endeavours were attended with great success is evident from lord Burghley's tract entitled, "Execution of Justice in England for treason and not for religion," and from the confession of one Hart which is contained in it, and which probably formed one of the principal reasons for the severe statute, above noticed, of the ensuing parliament. Campion and several others were executed Dec. 1, 1581, and Parsons soon afterwards escaped to the continent. A letter addressed by him to cardinal Allen, in which he gave some account of his mission and of the state of affairs in England, may be seen in Strype, Ann. vol. iii. P. ii. p. 418. Comp. Strype, Ann. vol. ii. P. ii. p. 352. Parker, vol. ii. p. 165. Whitg. vol. i. p. 180. Wood, Ath. Oxon. vol. i. p. 474. vol. ii. p. 63. Collier, vol. ii. p. 569, &c. Hallam, Const. Hist. vol. i. pp. 154. 157. Lingard, vol. v. p. 380.

It appears that within five years after the establishment of the English college at Douay in 1569, Dr. Allen, its founder, sent nearly a hundred missionaries into England. Lingard, vol. v. p. 375.

her majesty, with the common consent of the whole realm, a certain act made for the retaining of such her majesty's subjects in their due obedience, as abusing her highness's former goodness and lenity refused to conform themselves in matters of religion, especially for coming to the church, according to the law; forasmuch as the execution of the said statute was thought most needful for the assurance and safety of her majesty's person, and this realm, and the preventing of such mischiefs and inconveniencies as otherwise might happen, if every one might be suffered to do what him listed; her majesty being very desirous to see all her subjects truly united in one consent and uniformity of religion, according to the laws of the realm, for the better service of Almighty God, and quietness of this realm, hath willed us to require your lordship, forthwith upon the receipt hereof, to make, or cause to be made diligent search and inquiry, as well according to your former certificates of recusants, as by other the best means, that you can, what persons there be within your diocese, which do at this present refuse to come to the church, and to conform themselves according to the said statute. And finding any such, you shall do well by conference with some learned and other godly disposed persons to admonish them and by instruction to persuade them to come to the church, and to behave themselves, as by the said law is required.

And in case any shall refuse so to do, then to take, or cause to be taken, witness in writing both of the warning so given, and their refusal, under the hands of the parson or curate, or other honest persons, which we pray you in every shire within your diocese to prefer unto the "Custos rotulorum," and to the justices of the peace at the next sessions; so as the said persons may be indicted and ordered, as by the same law is appointed.

And generally we pray you, to have a good regard to the execution of the rest of the branches of the said act

touching reconcilers, sayers, and hearers of mass, schoolmasters, and other like matters appertaining to your pastoral duty and charge. So as there may be no remissness or negligence found in you, as you will answer the same before Almighty God and her highness, who expecteth a good account at your hands and your brethren's in these things. And so heartily praying you, that hereof there be no default, and from time to time advertise us of your proceedings, we bid your lordship heartily farewell. From Whitehall the 28th of May, MDLXXXI.

Tho. Bromely, canc.	R. Leicester.
W. Burghley.	Fr. Knollys.
E. Lincoln.	Jam. Croftes.
T. Sussex.	Fra. Walsingham.
F. Bedford.	

In obedience to these orders, the archbishop dispatched his letters to his officers of the diocese with the copy of the council's letter, and several articles whereupon they should proceed.

The articles were these:

I. First, You shall make inquiry, as well according to the former certificate heretofore made of recusants, as by other the best means you can, what persons above the age of sixteen years at this present do refuse to come to the church, and to conform themselves according to the statute made in the last session of parliament. When any such recusants are by inquisition known and found, you shall use conference with them, and every of them. And joining to you therein some learned, and other godly disposed persons, you shall admonish, instruct, and persuade them, to repair to the church, and there to behave themselves, as by the said statute is required.

II. Item, If any such person, after warning given, shall refuse so to do, then you shall take two witnesses thereof at the least, and cause the warning and refusal to be written; and the same being written to be subscribed by the said witnesses, and by the parson, vicar, and curates of that parish, where such recusant at the time of the refusal and warning shall happen to dwell.

III. Item, You shall send, or cause to be sent, the same writing, in good and plain form, to the "Custos rotulorum," and justices of peace of that shire, where the persons recusants have their dwelling at the time of the warning and refusal, at the next sessions; that the said obstinate persons may be there indicted and ordered, as by the said statute is appointed.

IV. Item, You shall also inquire, whether since the end of the last parliament, any person or persons within my diocese have gone about or practised to move, withdraw, or persuade any her majesty's subjects within your diocese or charge from their natural obedience to her majesty, or from the religion now by her highness's authority established within her majesty's dominions, to obey or to be reconciled to the usurped authority of the bishop of Rome, or to the Romish religion, or to profess any obedience to any pretended authority of the see of Rome, or of any other prince, state, or potentate.

V. Item, You shall inquire whether any persons within your diocese, after the end of the said last sessions of parliament, have been willingly reconciled, absolved, or withdrawn as aforesaid, or have promised any obedience to any such pretended authority, prince, state, or potentate, as is aforesaid.

VI. Item, You shall inquire, whether since the said time, any person have said or sung mass within your diocese; and also whether any person hath, since the said time, willingly heard mass sung or said.

VII. Item, You shall inquire, whether any schoolmaster of suspected religion, or that is not licensed to teach by the bishop, or ordinary, doth teach in any public or private place within this diocese.

XCVI.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Joh. Whitgift i.	1583.	Elizab. 25.

The archbishop's letter with articles for good order in churches.—Reg. I. Whitgift, fol. 90. b.

AFTER my harty commendations unto your lordship. Where of late, by the advice as well of your lordship, as certayne others of my brethren the bushops of

The archbishop's letter] Whitgift was confirmed as archbishop of Canterbury on the 23rd of September 1583, and immediately adopted vigorous measures against the puritans, being induced to do so as much by the energy of his own character, as by the disorders which had grown up during the disgrace of his predecessor. It is worthy of remark that in this letter the archbishop's precautions seem to have been taken principally against the puritans; and this is perfectly in accordance with the views he must have formed from the nature of his great controversy with Cartwright, with the general bearing of his character on the subject of church government, and with the important place that he occupied in the confidence of the queen. It is probable that lord Bacon was referring to the change which had gradually been produced in the sentiments of the archbishop by the progress of controversy, when a few years afterwards he made the following remarks: "The other part which maintaineth the present government of the church hath not kept one tenor neither. First, those ceremonies which were pretended to be corrupt, they maintained to be things indifferent, and opposed the examples of the good times of the church to that challenge which was made unto them, because they were used in the later superstitious times. Then were they also content mildly to acknowledge many imperfections in the church, as tares come up amongst the corn, which yet, according to the wisdom taught by our Saviour, were

my province, I have set down certayne articles for good orders to be observed in the church of England, the true copy thereof I have sent herewith unto your lordship; wherunto it hath pleased her majestie of her princely clemency to yeald her most gracious consent and allowance, to the intent the said articles may take the better effect throughout my province; I have thought good to pray and require your lordship, that with such convenient speed as you may, you transmitte a true copy of the said articles, together with the tenor of thes my letters, to every one of my brethren, the bishopes of my province; willing and requiring them, and every of them, with such care and diligence, as appertayneth, to cause the same articles effectually to be put in execution in every of their several diocesses and jurisdictions. And because I am desirous to know the state of the clergy of my province, that I may be the better furnished to governe the same, I have thought good to pray your lordship, to send unto me a catalogue of the names of all the ecclesiasticall persons within your diocess, with signification of their benefices, promotions, degrees of schole, and of the conformitie of every of them to the lawes and orders, anie way established by her majestie, and to require my brethren to do the like in their severall diocesses, and to certifie your lordship as well thereof, as also how these articles are put in due execution, that I thereupon may receive certificate of all from your lordship. And so I commend your lordship to the grace of God. From my house at Lambeth this 19th of October, MDLXXXIII.

First, That every minister in his cure, the first Sonday

not with strife to be pulled up, lest it might spoil and supplant the good corn, but to grow on together till the harvest. After they grew to a more absolute defence and maintenance of all the orders of the church, and stiffly to hold that nothing was to be innovated, partly because it needed not, partly because it would make a breach upon the rest." Works, vol. ii. p. 514.

of every month, give warning openly in the church, to such as be of his parish, of what state soever they be, to repayre to their parish church in such sorte, as by the lawes of this realm is appointed, upon pain to be presented for the same.

Item, That the ministers and churchwardens of all parishes do diligently from tyme to tyme observe, what they are that come not to the church accordingly, but forbear the same by the space of a month, contrary to a statute made in the last session of the parliament.

Item, That the said ministers and churchwardens doe, under their handes and seales, present to the ordinarie, or to some such as he shall assigne, what they are that do otherwise, and this to be done every quarter, videlicet, fourteen days before each session and assises, that the ordinary upon such certificat may offer the same to the justices at the said assises and sessions, that the parties may be there indyted according to the statute.

Item, If the ordinarie shall perceave that either by slackness of the justices, or waywardnes of juries, they cannott be endyted according to the statute, that then the ordinary shall convent the said persons offending, and if they shall refuse to conform themselves, to denounce them excommunicated, and if they stand in the excommunication by the space of forty dayes, to procure the writt "De excommunicato capiendo" against them.

XCVII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
JOH. WHITGIFT I.	1583.	ELIZAB. 26.

Archbishop's letter to the bishop of London about the same. Ibid. fol. 91. a.

AFTER my very hartie commendations to your good lordship. I have herein sent to your good lordship inclosed the copy of such articles as the lords, and others of the quenes majesties most honorable privy counsayle have lately recommended to me, wherewith I have already made your lordship, and some others of my brethren acquainted, that were conveniently to be hadd, and to be conferred withall, and have thoght good to pray

Archbishop's letter] The preceding letter (No. XCVI.) shews the objects to which the vigilance of the archbishop and his brother prelates was directed; this letter points out the fears and jealousies of the council; the former considering the puritans as the most dangerous assailants of the church; the latter treating the Romanists as more formidable enemies, and the church itself as deserving of much censure. It appears that the vigorous measures of the archbishop had occasioned several petitions to be presented to the council, and that he had received letters from them urging him to put a more charitable construction on the scruples of the nonconformists. The complaints connected with pluralities and the incompetency of ministers had been brought before the house of commons by Mr. Strickland in the year 1571, and had been subsequently repeated in that house in defiance of the strict prohibition of the queen: the grievances connected with penance and excommunication had been brought before the notice of convocation by archbishop Grindal in the year 1580, with a view to an application being made to parliament for a law upon the subject: and the council doubtless foresaw the hostile attempts which would be made upon the church in the parliament of 1584, and were desirous of removing some of the most palpable grounds of complaint Strype, Grind. p. 384. Ann. vol. ii. P. i. p. 93. vol. iii. P. i. p. 329. Whitg. vol. i. p 349. Collier, vol ii. p. 585. Neal's Purit. vol. i. p. 260. Hallam, vol. i. p. 225.

your good lordship, with all convenient spede to sende copies thereof to all the bisshopes of this province, and to require them, in my name, by your severall letters missive, to make diligent inquisition of every such of the said articles, whose nature doth so require, and to certifie me speedily the truth, and what they shall find in every of them, and see the two last articles for commutation of penance, and setting up of the table for the fees, being rather executive then inquirable, to be carefully put in execution within their severall charge; not doubtinge, but that your good lordship alsoe, within your own dioces, will inquire, execute, and make certificat to me, as it doth appertayne, and before this tyme. I hartelie committ your lordship to the grace and direction of the Holie Ghoste. From Lambeth this 12th of December MDLXXXIII.

First, A general examination to be taken by the bishop in his province, of all the schoolmasters, as well public as private, with order that such as be unsound may be removed, according to the statute in that behalf provided.

Secondly, Inquyrie to be made how the children of the recusants be brought up, and how many within their several diocesses, as well recusants as others, have their children beyond the seas.

Thirdly, What number of prechers each bisshop hath within his diocese, and how many of them resident.

Fourthlie, What lyvings there are within their said dioceses fit for preachers, and whose gyfte, and how nowe furnished.

Fiftlie, What ministers have been made by the bishops in the said province, since the [a]thirteenth of her majesties

[a] *thirteenth of her majesties reigne*] Referring to the Stat. 13 Eliz. c. 12. which enjoins subscription to the Thirty-nine Articles, together with the observance of other rules, previously to ordination. See also the proceedings of the convocation in that year. Wilkins, Conc. vol. iv. p. 263.

reigne; and whether they have been qualified, as is prescribed by the statutes.

Sixthly, That such as are found to be insufficient, and of scandalouse life, to be removed, and care hereafter to be usid, that none of the like insufficiency be made.

Seventhly, That such pluralistes as are preachers, and have lyvinges in the infected countreys, may be ordered to reside upon the same for a season.

That his lordship, upon conference with some lernd in the civil law, set down, and put in practise some way to redress the abuses of excommunication for light causes, according as was moved in the last parliament.

That his lordship likewise take order for reformation of abuses in the commutations of penance.

Last of all, That the excessive charges in visitations, both of bishops and archdeacons, may be abated, and such fees only, as by law and reason are due, to be set downe in a table to be hanged up in every church, wherein the severall archdeacon and judicial courts are in every diocese, to the end that men may know, what they ought to paye, and no greater fees to be either enacted, or payed by anie.

XCVIII.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Joh. Whitgift 1.	1583.	Elizab. 26.

Archiepiscopi Cantuar. commissio suffraganeo Dovor.— Reg. J. Whitgift, fol. 91. b.

JOHANNES, divina providentia Cant. archiepiscopus, totius Angliæ primas et metropolitanus, dilecto nobis in Christo venerabili confratri nostro Richardo Rogers,

Archiepiscopi Cantuar.] Strype, Whitg. vol. i. p. 263. vol iii. p 69.

episcopo suffraganeo sedis Dovor. nostræ Cant. diœceseos, salutem et fraternam in Domino charitatem. Ad catechisand. et confirmand. pueros quorumcunque subditor. utriusque sexus nostræ diœc. et provinciæ Cant. ac jurisdictionum peculiarium, et immediatarum nostrarum, et ecclesiæ nostræ cathedralis et metropoliticæ Christi Cant. juxta morem et ritum modernos ecclesiæ Anglicanæ, in ea parte pie et salubriter edit. et ordinat. necnon sacros diaconatus, presbyteratus ordines, quibuscunque subditis nostræ diœc. provinciæ Cant. et aliis personis, literas dimissorias suorum diœcesanorum, et titulos sufficientes exhibentibus, si eos habiles et idoneos tam moribus et ætate, quam etiam literatura inveneris, super quibus conscientiam tuam coram altissimo oneramus, nullumque aliud legitimum eis in ea parte obsistat impedimentum, juxta et secundum morem et ritum ecclesiæ Anglicanæ, in ea parte pie et salubriter ordinat. et sancitum conferend. ipsosque et eorum quemlibet, ad hujusmodi sacros ordines admittend. et promovend. cæteraque omnia et singula alia ad officium pontificale in præmissis, vel aliquo præmissorum spectan. et pertinen. et quæ in ea parte necessaria fuerint, seu quomodolibet requisita, fraternitati vestræ vices nostras committimus et plenam in Domino tenore præsentium concedimus facultatem. In cujus rei testimonium sigillum præsentibus apponi fecimus. Dat. in manerio nostro de Lambehith undecimo die mensis Decembris, anno Domini MDLXXXIII. et nostræ translationis anno primo.

XCIX.

Archiepisc. Cant.	Anno Christi	Reg. Angliæ
Joh. Whitgift 2.	1584.	Elizab. 27.

Articles touching preachers and other orders for the church. Reg. I. Whitgift, fol. 97. a.

I. THAT the laws late made against the recusants be put in more due execution, considering the

Articles touching preachers] The publication of these memorable articles forms an important epoch in the history of the church. Strong and rigorous in themselves, they appeared to be still more so, on account of the contrast they presented to the relaxed state of discipline during the suspension of archbishop Grindal; and they met with a degree of opposition which a prelate of less commanding ability than Whitgift could not have overcome. But they were not by any means new; and had the government of the church gone on uniformly during the time of archbishop Grindal, they would probably have created little surprise and dissatisfaction, when they were issued by his successor. The regulations respecting admission into orders had been generally approved before, as, for instance, in the articles adopted by the convocation of the year 1575 (Wilkins, Conc. vol. iv. p. 284); and even the three articles which all officiating ministers were required to subscribe, and which formed the principal ground of offence, were some of them already enjoined by law to be subscribed in given cases, and had all of them been employed by the queen's commissioners as tests of conformity. (Strype, Whitg. vol. i. p. 116. Parker, vol. ii. p. 350. Neal, Purit. vol. i. p. 207.) But in the present instance they were used by the archbishop on his own authority, and as a constant formula; and though on the interposition of secretary Walsingham the subscription appears soon afterwards to have been required from those only who came for orders or institution, and not from the great body of the officiating clergy, the questions still remained, and were discussed with much vehemence, whether the archbishop had not exceeded his powers in requiring such a subscription without the direct warrant of the crown, and whether the church was not endangered by the great accession that was made to the numbers, the energy, and the con-

benefitt that hath grown unto the church therby, where they have been so executed, and the encouragement which they and others do receive by remisse executing therof.

sistency of the nonconformists. On the former question he had the indefinite nature of his jurisdiction, the known approbation of the queen, the strong precedent of the Advertisements, and above all the force of his own reputation to support him; on the other he rested securely on that undefined sense of danger which prevailed in the kingdom generally, and which in every department both of church and state called for the exercise of a vigorous and watchful government. There was still another point on which the puritans complained of the subscription thus required from them. The statute 13 Eliz. c. 12. which ratified the thirty-nine articles, enacted (as the puritans maintained) that those articles, but those only, should be subscribed, which concern the confession of the true Christian faith and the doctrine of the sacraments; and it is evident from the parliamentary history of the year 1575 (see D'Ewes Journal) that it was intended to exclude the articles connected with the authority and discipline of the church. It had however gradually become the practice to require an unreserved subscription, and the practice was now established by the orders of the archbishop; for no such distinction respecting the articles had been allowed in the canons of 1571, and it was the queen's determination in this as in all other questions affecting the church, to rest on her own supremacy instead of the authority of parliament. But it is also worthy of remark, that lord Coke, who was living and a lawyer at the time, speaks of the statute 13 Eliz. c. 12. with reference to subscription, and yet takes no notice of the alleged limitation in it; and that he mentions the two subscriptions, the one required by the statute and the one required by the canons, as if they were coordinate and coextensive. (Instit. Part iv. p. 323.) The great difference which had gradually arisen in the external condition of the church within the last twenty years, may be clearly seen on comparing the articles enjoined for subscription by archbishop Whitgift with the corresponding subscription required in the Advertisements of the year 1564. (No. LXV.) The three articles, as is well known, were afterwards confirmed by king James, and introduced into the canons of the year 1603. Strype, Whitg. vol. i. p. 248. Ann. vol. iii. P. i. p. 319. Collier, vol. ii. p. 584. Neal, Purit. vol. i. p. 260. Comp. Wood's Ann. anno 1589. Hallam, Const. Hist. vol. i. p. 206. Lamb's Articles, p. 27. Synodalia, vol. i. p. 61.

II. That all preaching, reading, catechisme, and other such like exercises in private places and families, whereunto others do resorte, being not of the same family, be utterly inhibited, seeing the same was never permitted as lawful, under any Christian magistrate, but is a manifest sign of schisme, and a cause of contention in the church.

III. That none be permitted to preach, read, or catechise in the church or elsewhere, unless he do, four times in the year at the least, say service, and minister the sacraments, according to the book of common prayer.

IV. That all preachers, and others in ecclesiastical orders, do at all times wear, and use such kynde of apparel, as is prescribed unto them by the book of advertisements, and her majesty's injunctions "anno primo."

V. That none be permitted to preach, or interpret the scriptures, unless he be a priest, or deacon at the least, admitted therunto according to the laws of this realme.

VI. That none be permitted to preach, reade, catechise, minister the sacraments, or to execute any other ecclesiasticall function, by what authority soever he be admitted therunto, unless he consent and subscribe to these articles following, before the ordinary of the diocese, wherin he preacheth, readeth, catechiseth, or ministreth the sacraments, videlicet:

[I.] That her majestie, under God, hath and ought to have the soveraigntie and rule over all manner of persons born within her realmes, dominions, and countries, of what estate, either ecclesiastical, or temporal soever they be; and that no foreign power, prelate, state, or potentate hath or ought to have any jurisdiction, power superioritie, preeminence, or authoritie ecclesiastical or spiritual, within her majesties said realmes, dominions, and countries.

[II.] That the book of common prayer, and of order-

ing bushops, prestes, and deacons, conteyneth nothing in it contrary to the word of God, and that the same may lawfully be used, and that he himself will use the forme of the said book prescribed in public prayer, and administration of the sacraments, and none other.

[III.] That he alloweth the book of articles of religion, agreed upon by the archbushops and bushops of both provinces, and the whole clergy in the convocation holden at London in the yere of our Lord God M.D.LXII. and set forth by her majesties authority, and that he believeth all the articles therin conteyned to be agreable to the word of God.

VII. That from henceforth, none be admitted to any orders ecclesiastical, unless he do then presentlie shew to the bishop a trew presentation of himself to a benefice then void within the diocese or jurisdiction of the said bishop, or unless he shew unto the same bushop a trew certificate, where presently he may be placed to serve some cure within the same diocese, or jurisdiction, or unless he be placed in some cathedral or collegiate church, or colledge in Cambridge or Oxford, or unless the said bushop shall then forthwith place him in some vacant benefice or cure.

VIII. And that no busshop henceforth do admitt any into orders, but such as shal be of his own diocese, unless he be of one of the universities, or bring his lettres dimissories from the busshop of the diocesse, and be of age ful twenty-four years, and a graduate of the university, or at the least able in the Latin tongue to yealde an accompte of his faith, according to the articles of religion agreed upon in convocation, and that in such sorte, as that he can note the sentences of scripture, wherupon the truth of the said articles is grounded, and bring a sufficient testimonial with him of his honest life and conversation, either under the seal of some colledge in the universities, where he hath remayned, or from some justice of the

peace, with other honest men of that parish, where he hath made his abode for three yeares before; and that the bushop, which shall admitt any into orders, being not in this manner qualified, be by the archbishop, with the assistance of some one other bishop, suspended from admitting any into orders for the space of two yeares.

IX. And that no bushop institute any into a benefice, but such as be of the habilitie before prescribed; and if the arches by double quarrell or otherwise proceade against the said busshop, for refusal of such as be not of that habilitie, that the archbusshop of Cant. either by his own authoritie, or by meanes procured from her majestie, may stay such proces, that the endeavor of the byshop may take place.

X. That one kinde of translation of the Bible be only used in public service, as well in churches as chappells, and that to be the same which is now authorized by the consent of the bushops.

XI. That from henceforth ther be no commutation of penance, but in rare respectes, and upon great consideration, and when it shall appear to the busshop himself, that that shall be the best way for wynning and reforming of the offendor, and that the penalty be employed either to the relief of the poor of that parish, or to other godly uses, and the same well witnessed and made manifest to the congregation; and yet if the fault be notorious, that the offendor make some satisfaction either in his own person with declarations of his repentance openlie in the church, or else that the minister of the church openlie in the pulpitt signifie to his people his submission and declaration of his repentance done before the ordinarie, and also in token of his repentance what portion of mony he hath given to be employed to the uses above named.

As persons of honest, worshipfull, and honorable calling may necessarilie and reasonablie have occasions sometimes to solemnize marriage by licence for the banns

asking or for once or twice without any great harm; so for avoiding generallie of inconveniences noted in this behalf, yt is thought expediente, that no dispensations be graunted for marriage without bannes, but under sufficient and large bondes, with these conditions following:

First, That there shall not afterwards appear any lawfull let or impediment by reason of any precontract, consanguinitie, affinitie, or any other lawfull meanes whatsoever.

Secondly, That ther be not at that presente tyme of grauntinge such dispensation any suite, pleinte, querele, or demand moved or depending before any judge ecclesiastical or temporal for and concerning any such lawful impediment betwene such the parties. And

Thirdly, They proceed not to the solemnization of the marriage without the consent of parents or governors.

Lastly, That the marriage be openly solemnized in the church. The copy of which bond is to be set down and given in charge for every busshop in his diocese to follow; provided that whosoever offendeth against this order, be suspended ab executione officii for one half yeare.

END OF VOL. I.

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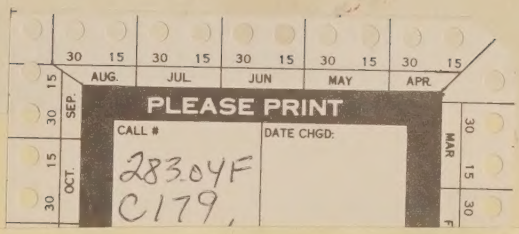

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